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HEAVENLY ARCANA

VOL. XI

1907 Rotch Edition

OF

SWEDENBORG'S WORKS

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THE HEAVENLY ARCANA DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

GENESIS

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE *WORLD OF SPIRITS* AND THE *HEAVEN OF ANGELS*

BY

EMANUEL SWEDENBORG

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VOL. XI

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MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

VOLUMES IX., X., AND XI., OF THE ROTCH EDITION

TREAT OF

THE TENDENCY OF THE CHURCH TO TRUST IN FAITH OR KNOWLEDGE ALONE; AND THE SUBORDINATION OF ALL THINGS OF KNOWLEDGE AND INTELLIGENCE TO THE DIVINE LOVE, IN THE LORD, AND FROM HIM IN THE SPIRITUAL CHURCH.

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NOTE: The marginal figures in this edition indicate the subdivisions of the paragraphs arranged for the "Concordance to the Theological Writings of Emanuel Swedenborg by the Rev. John Faulkner Potts."

GENESIS.

CHAPTER FORTY-FIFTH.

1. Then Joseph could not contain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2. And he gave forth his voice in weeping: and the Egyptians heard, and the house of Pharaoh heard.

3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were in consternation at his presence.

4. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5. And now be not grieved, neither let there be anger in your eyes, that ye sold me hither: for God did send me before you to give life.

6. For this: two years hath the famine been in the midst of the land; and there are yet five years, in the which there shall be neither plowing nor harvest.

7. And God sent me before you to make you a remnant in the earth, and to cause you to live for a great escape.

8. So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt.

9. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy sons, and thy sons' sons, and thy flocks, and thy herds, and all that thou hast:

11. And there will I sustain thee; for there are yet five years of famine; lest thou be extirpated, thou, and thy household, and all that thou hast.

12. And, behold, your eyes see, and the eyes of my brother Benjamin, that with my mouth I am speaking unto you.

13. And ye shall show my father all my glory in Egypt, and all that ye have seen; and ye shall haste and bring down my father hither.

14. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15. And he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

16. And the sound was heard in Pharaoh's house, saying, Joseph's brethren are come: and it was good in the eyes of Pharaoh, and in the eyes of his servants.

17. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts of burden, and go, get you unto the land of Canaan;

18. And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20. Also let not your eye regard your household stuff; for the good of all the land of Egypt is yours.

21. And the sons of Israel did so: and Joseph gave them wagons, according to the commandment (mouth) of Pharaoh, and gave them provision for the way.

22. And to all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

23. And to his father he sent after this manner; ten asses laden with the good of Egypt, and ten she-asses laden with corn and bread and victual for his father by the way.

24. And he sent his brethren away, and they departed: and he said unto them, Strive not in the way.

25. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

26. And they told him, saying, Joseph is yet alive, and he is ruler over all the land of Egypt. And his heart fainted, for he believed them not.

27. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28. And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

CONTENTS.

5867. In the preceding chapter the subject was the internal man, which is Joseph — that it initiated into conjunction with itself the external natural, or the ten sons of Jacob, through the medium which is Benjamin. Now in this chapter the subject is the internal man — that it conjoined itself to the external natural; but inasmuch as there is no conjunction therewith except through spiritual good from the natural, which is Israel, therefore it prepares first to adjoin to itself that good.

INTERNAL SENSE.

5868. Verses 1, 2. *Then Joseph could not contain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man*

with him, while Joseph made himself known unto his brethren. And he gave forth his voice in weeping: and the Egyptians heard, and the house of Pharaoh heard. "Then Joseph could not contain himself before all them that stood by him" signifies that all things were now made ready by the celestial internal for conjunction; "and he cried" signifies the effect near at hand; "Cause every man to go out from me" signifies that knowledges not in agreement and adverse should be cast out from the midst. "And there stood no man with him, while Joseph made himself known unto his brethren" signifies that there were not any such knowledges present when the celestial internal through the medium conjoined itself to truths in the natural. "And he gave forth his voice in weeping" signifies mercy and joy; "and the Egyptians heard" signifies even to ultimates; "and the house of Pharaoh heard" signifies through the whole natural.

5869. *Then Joseph could not contain himself before all them that stood by him.* That this signifies that all things were now made ready by the celestial internal for conjunction, may be evident from the representation of Joseph, as internal good (see n. 5805, 5826, 5827), thus the celestial internal — for by the celestial is meant the good which proceeds from the Lord; and from the signification of not being able to contain himself, as that all things were made ready for conjunction. For when one with greatest application prepares himself for some end or effect, by collecting and arranging the means conducive thereto, then when all things are made ready he can no longer contain himself. This is signified by the above words; for in the preceding chapter initiation to conjunction was treated of, but in this chapter conjunction itself (see n. 5867). By all them that stood by him, are signified such things as impede conjunction, for which reason they were cast out, according to what follows.

5870. *And he cried.* That this signifies the effect near

at hand, may be evident from the signification of crying, when it is before said that he could not contain himself, as the effect near at hand.

5871. *Cause every man to go out from me.* That this signifies that knowledges, not in agreement and adverse, should be cast out from the midst, may be evident from the signification of every man from before him, as knowledges, for the men were Egyptians, by whom are signified knowledges (see n. 1164, 1165, 1186, 1462, 5700, 5702). That the knowledges were not in agreement and were adverse, follows, because they were cast out. The case herein is this. When a conjunction is effected of the truths which are in the external or natural man with the good which is in the internal, that is, when truths of faith are conjoined with good of charity, then all those knowledges which are not in agreement, and especially those which are adverse, are rejected from the midst to the sides, thus from the light which is in the midst to the shade which is at the sides; and then they are partly not seen and partly regarded as of no account. But from the knowledges which are in agreement and harmonious, which remain, there is effected a kind of extraction and, so to speak, a sort of sublimation, whence arises an interior sense of things, a sense which is not perceived by man while he is in the body except by somewhat of gladness, as the mind is gladdened by the morning of the day. Thus is effected the conjunction of truth which is of faith with good which is of charity.

5872. *And there stood no man with him, while Joseph made himself known unto his brethren.* That this signifies that there were not any such knowledges present when the celestial internal by means of the medium conjoined itself to truths in the natural, may be evident from what was explained just above (n. 5871), thus without any further exposition.

5873. *And he gave forth his voice in weeping.* That this signifies mercy and joy, is evident from the signification of

weeping, as the effect of mercy (see n. 5480), and also, since it is the effect of sadness, as the effect of love (see n. 3801), thus joy.

5874. *And the Egyptians heard.* That this signifies even to ultimates, is evident from the signification of hearing, namely, the voice in weeping, as perception of mercy and of joy; and from the representation of the Egyptians, as knowledges (see n. 1164, 1165, 1186, 1462), thus ultimates, for knowledges with man are his ultimates. That knowledges are the ultimates with man, namely, in his memory and thought, is not apparent, for it seems to him as if they make the whole of intelligence and of wisdom. But it is not so. They are only vessels containing the things of intelligence and of wisdom, and indeed the ultimate vessels, for they conjoin themselves with the sensuals of the body. That they are ultimates is plain to him who reflects upon his thought, when he inquires into any truth, in that knowledges then are present, but are not apparent; for the thought then extracts what they contain — and this from very many scattered here and there and even deeply hidden — and thus forms conclusions; and the more interiorly the thought penetrates, so much the farther does it remove itself from them. This may be manifest from the fact that when man comes into the other life and becomes a spirit, he indeed has with him knowledges in the memory, but he is not allowed to use them — for several reasons (n. 2476, 2477, 2479); and yet he thinks and speaks concerning truth and good much more distinctly and perfectly than in the world. Hence it may be evident that knowledges are serviceable to man for forming the understanding, but when the understanding has been formed, they then constitute an ultimate plane in which man no longer thinks, but above it.

5875. *And the house of Pharaoh heard.* That this signifies through the whole natural, is evident from the representation of Pharaoh, as the natural in general (see n. 5160, 5799). Thus his house is the whole natural.

5876. Verses 3–5. *And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were in consternation at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. And now be not grieved, neither let there be anger in your eyes, that ye sold me hither: for God did send me before you to give life.* "And Joseph said unto his brethren" signifies that the celestial internal gave the faculty of perception to truths in the natural; "I am Joseph" signifies manifestation; "doth my father yet live" signifies the presence of spiritual good from the natural. "And his brethren could not answer him" signifies that truths in the natural were not yet in a state to speak; "for they were in consternation at his presence" signifies commotion among them. "And Joseph said unto his brethren" signifies the perception of the new natural; "Come near to me, I pray you" signifies interior communication. "And they came near" signifies effect. "And he said, I am Joseph your brother" signifies manifestation by influx; "whom ye sold into Egypt" signifies the internal that they alienated it. "And now be not grieved" signifies anxiety of the heart or the will; "neither let there be anger in your eyes" signifies sadness of the spirit or the understanding; "that ye sold me hither" signifies that they alienated to the lowest place; "for God did send me before you to give life" signifies spiritual life thence imparted to them of Providence.

5877. *And Joseph said unto his brethren.* That this signifies that the celestial internal gave the faculty of perception to truths in the natural, is evident from the signification of saying in the historicals of the Word, as perception (see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509, 5687, 5743); in the present case to give the faculty of perception — of which in what follows; from the repre-

sentation of Joseph as the celestial internal — of which just above (n. 5869); and from the representation of the ten sons of Jacob, who are here the brethren, as truths in the natural (n. 5403, 5419, 5458, 5512). Thus the internal sense is that the celestial internal gave the faculty of perception to truths in the natural. By saying is here signified to give the faculty of perception, because in what now follows the subject is the conjunction of the celestial internal, which is Joseph, with truths in the natural, which are the sons of Jacob, and when there is conjunction there is given the faculty of perceiving, namely, by affection for truth, and thus for good.

5878. *I am Joseph* signifies manifestation, as is evident without explication.

5879. *Doth my father yet live.* That this signifies the presence of spiritual good from the natural, is evident from the representation of Israel, who here is the father, as spiritual good from the natural (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833) — that it is from the natural has already been shown (n. 4286); and from the signification of, doth he yet live? as the presence thereof. For Joseph's first thought, when he manifested himself, was concerning his father, whom he knew to be living. Wherefore he was first present in thought, and also continuously afterward while he spoke to his brethren. The reason is that the conjunction of the celestial internal, which is Joseph, cannot be effected with the truths in the natural, which are the sons of Jacob, except by spiritual good from the natural, which is Israel. And when conjunction is effected, then they are no longer the sons of Jacob, but the sons of Israel, for the sons of Israel are spiritual truths in the natural.

5880. *And his brethren could not answer him.* That this signifies that truths in the natural were not yet in a state to speak, is evident from the representation of the sons of Jacob, who are here Joseph's brethren, as truths in

the natural — of which above (n. 5877); and from the signification of not being able to answer, as not yet being in a state to speak, namely, from truths with the internal. The case herein is this: when the internal is becoming conjoined to the external, or good to truth, there is then first effected a communication on the part of the internal with the external, but the communication is not yet reciprocal. When it is reciprocal, there is conjunction. Wherefore after Joseph had wept upon Benjamin's neck and kissed all his brethren, it is said that then first his brethren talked with him (ver. 15), whereby is signified that after conjunction was effected, there existed reciprocal communication by virtue of reception.

5881. *For they were in consternation at his presence.* That this signifies commotion among them, is evident from the signification of being in consternation, as commotion, consternation being nothing else. By commotion is meant a new disposition and arrangement of truths in the natural, concerning which arrangement this is to be known. In what order knowledges and truths are arranged in man's memory is unknown to man, but is known to angels, when it pleases the Lord; for it is a wonderful order. They cohere as in little bundles, and the little bundles cohere together, and this according to the connection of things which the man had conceived. These coherences are more wonderful than any man can ever believe. In the other life they are sometimes presented to view, for in the light of heaven which is spiritual such things can be exhibited to the sight of the eye, but not at all in the light of the world. Knowledges and truths are arranged into these fascicular forms solely by man's loves — into infernal forms by the loves of self and the world, but into heavenly forms by love toward the neighbor and love to God. Wherefore while man is being regenerated and conjunction is being effected of the good of the internal man with the truths of the external, a commotion takes place among the truths,

for then they undergo a different arrangement. It is this commotion which is here meant and is signified by their being in consternation. The commotion then made manifests itself by an anxiety arising from the change of the former state, namely, from a privation of the enjoyment which had been in that state. This commotion also manifests itself by anxiety concerning the past life — that internal good and the internal itself had been relegated to the lowest place — which anxiety is treated of in what follows.

5882. *And Joseph said unto his brethren.* That this signifies the perception of the new natural, is evident from the signification of saying, as perception — of which see above (n. 5877); and from the representation of the sons of Jacob, as truths in the natural — of which also above (n. 5877), here the natural; for they who represent truths in the natural, represent also the natural itself — as Pharaoh, who, inasmuch as he represents knowledges in general, because he was king of Egypt, also represents the natural itself in general (n. 5160, 5799.) Truths in the natural and the natural itself, or the natural man himself, act as one, for truths are the contents and the natural is the containant. Wherefore in the internal sense at one time is signified the containant, at another time the content, according to the series of things. The sons of Jacob here represent the new natural because in the internal sense is here described the act of conjunction, which is according to those things in general that are contained in the common explication — namely, that when there exists conjunction of the internal with the external, or of good with truth, there is first given a faculty of perception that man is affected with truth and thus with good, and that then a commotion is felt; next that interior communication is given by influx, and so on. From this it is plain that the natural which the sons of Jacob here represent is the new natural, for its former state has been changed (n. 5881).

5883. *Come near to me, I pray you.* That this signifies

interior communication, is evident from the signification of coming near, as communicating more closely, which when predicated of the external in respect to the internal is communicating more interiorly. That communication with the natural or external man is interior and exterior, man does not know, for the reason that he has not formed to himself any idea of the internal man and of its life distinct from the life of the external man. Concerning the internal man he has no other idea than that it is within, but not distinct from the external, when yet they are so distinct that the internal can be separated from the external, and live the life which it lived before, only purer. This indeed actually takes place when man dies, for then the internal is separated from the external, and the internal which lives after the separation is what is then called the spirit. But it is the very man himself which lived in the body and also appears to itself and to others in the other life as a man in the world, having his whole form from the head to the heel. And it is also endowed with the same faculties with which man in the world is endowed, namely, of feeling when he is touched, of smelling, of seeing, of hearing, of speaking, and of thinking; insomuch that when he does not reflect upon the fact that he is in the other life, he supposes that he is in his body in the world — as I have sometimes heard said by spirits. From these things it is plain what man's internal and external are. If an idea be thus formed concerning them, the things which have been so often said in the explications concerning the internal and the external man will become somewhat clearer, as well as what is meant by interior communication, which is here signified by, Come near to me, I pray you.

5884. *And they came near.* That this signifies effect, namely, that more interior communication was made, is evident without explanation.

5885. *And he said, I am Joseph your brother.* That this signifies manifestation by influx, is evident from the sig-

nification of saying, I am Joseph your brother, as manifestation (as above, n. 5878). That it was by influx follows, because the internal acts in no other way into the external, and now more especially when more interior communication has been effected (n. 5883). Manifestation by influx as to good is the apperception thereof by affection for truth, and is charity; but as to truth, it is the acknowledgment thereof, and is faith.

5886. *Whom ye sold into Egypt.* That this signifies the internal which they alienated, is evident from the representation of Joseph who is he whom they sold, as the internal (see n. 5805, 5826, 5827); and from the signification of selling as alienating (n. 4752, 4758). By Egypt is here signified what is lowest (as below, n. 5889); for to place anything among knowledges in the memory without acknowledgment is to reject it to the sides, thus to ultimate or lowest places. This also is the case with man's internal at this day. It is indeed among knowledges, because it is known from doctrine that there is an internal man, but it is rejected to the lowest place, because it is not acknowledged and believed; so that it is alienated — not indeed from memory, but from faith. That selling is in the internal sense alienating what is of faith and charity, consequently what constitutes a man of the internal church, may be evident from this, that in the spiritual world there is no buying and selling as on earth, but appropriation of good and truth, which is signified by buying, and alienation of them, which is signified by selling. By selling is signified also communication of the knowledges of good and of truth, for the reason that by trading is signified the procuring and communication of them (n. 2967, 4453), but is
2 then called selling not for silver. That selling means alienation is manifest also from the following passages in the Word — in Isaiah: *Thus saith Jehovah, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you?*

Behold, for your iniquities were ye sold, and for your transgressions was your mother put away (l. 1) — where mother stands for the church and selling for alienating. In Ezekiel: *The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. For the seller shall not return to that which is sold, though their life be yet among the living* (vii. 12, 13). This is said of the land of Israel, which is the spiritual church, the seller standing for him who had alienated truths and brought in falsities. In Joel: *The* 3
children of Judah and the children of Jerusalem have ye sold unto the sons of the Grecians, that ye might remove them far from their borders. Behold, I will stir them up out of the place whither ye have sold them . . . and I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off (iii. 6–8) — speaking of Tyre and Sidon, and selling standing for alienating. In Moses: *Their Rock hath sold them, and Jehovah hath shut them up* (Deut. xxxii. 30) — where selling is plainly alienating; rock in the supreme sense is the Lord as to truth — and in a representative sense faith; Jehovah is the Lord as to good. Inas- 4
much as buying is procuring for one's self and selling is alienating, in the spiritual sense, therefore the kingdom of the heavens is compared by the Lord to one who sells and buys, in Matthew: *The kingdom of the heavens is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of the heavens is like unto a merchant man seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had and bought it* (xiii. 44–46). The kingdom of the heavens stands for the good and the truth with man, thus for heaven with him; field stands for good, and pearl for truth; buying, for procuring and appropriating these to himself; selling all that he hath, for alienating his

own which he had before, thus evils and falsities, for these
5 are of one's own. In Luke: *Jesus said* unto the young ruler, *Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me* (xviii. 22). In the internal sense by these words is understood that all things of his own, which are nothing but evils and falsities, must be alienated, for these things are the all that he hath, and that he should then receive goods and truths from the Lord,
6 which are treasures in heaven. In like manner what is said in the same evangelist: *Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not* (xii. 33). Every one sees that there is another sense in these words, because for any one to sell that he has, would be at this day to make himself a beggar, and to deprive himself of all ability of exercising charity any longer — besides that he could not but put merit in so doing, and that it is an evident truth that the rich are in heaven as well as the poor. The other sense which is within these words is that which was
7 told just above. Inasmuch as selling signified alienating the things of the church, therefore it was the law that a wife married from women captives, if she did not please, should be let go whither she would, but should not in any case be sold for silver, and no gain should be made of her, because he had humbled her (Deut. xxi. 14). A wife from women captives stands for alien truth not from a genuine stock, but which may be adjoined in some way with the good of the church appertaining to man; yet this truth if in some respects it is not in agreement may be removed, but not alienated, because in some manner it has been con-
8 joined. This is the spiritual meaning of that law. So also with the following law: *If a man be found who hath stolen a soul of his brethren of the children of Israel, and hath made gain of him, and hath sold him, that thief shall die: so shalt thou put away the evil from the midst of thee*

(Deut. xxiv. 7). Thieves of the children of Israel stand for those who acquire to themselves the truths of the church, not for the end of living according to them, and thus teaching them from the heart, but of making gain to themselves thereby; that such a thief is damned, is signified by its being said that he shall die.

5887. *And now be not grieved.* That this signifies anxiety of the heart or of the will, is evident from the signification of grief, as anxiety, and this of the heart or the will; for by the words, Neither let there be anger in your eyes, which immediately follow, is signified sadness of the spirit or the understanding. It is said of the heart or the will, and of the spirit or the understanding, for the reason, that the heart by correspondence has relation to the things of the will, as it has relation to what is celestial or to the good of love, and the spirit, which is of the lungs, has relation to the things of the understanding, as it has relation to what is spiritual or to the truth of faith (see n. 3635, 3883–3896).

5888. *Neither let there be anger in your eyes.* That this signifies sadness of the spirit or the understanding, is evident from the signification of anger, as here sadness, because it follows as a repetition of a similar thing after the words above, Be not grieved, whereby is signified anxiety of the heart or the will — for where in the Word there appears to be a repetition, one expression has reference to the will and the other to the understanding, or what is the same, one has reference to the good of love and the other to the truth of faith, and this on account of the heavenly marriage, which is that of good and truth, in each thing of the Word (see n. 683, 793, 801, 2173, 2516, 2712, 5502); and from the signification of eyes, as the understanding (n. 2701, 4403–4421, 4523–4534).

5889. *That ye sold me hither.* That this signifies that they alienated to the lowest place, is evident from what was explained above (n. 5886).

5890. *For God did send me before you to give life.* That this signifies spiritual life imparted to them of Providence, is evident from the signification of giving life, as spiritual life — of which in what follows; and from the signification of, God did send me before you, as of Providence. That it was of Providence may be evident from Joseph's dreams, in which it was predicted that his brethren should bow themselves down to him, and also his father, which would not have been foreseen unless it had been provided. That by quickening and giving life is signified spiritual life, or new life through regeneration, may be evident from this alone, that the spiritual of the Word cannot be anything else. There is natural life and there is spiritual life. Natural life is understood in the literal sense of the Word, but spiritual life in the internal sense; and indeed in many passages by saving alive and by life is understood in the literal sense spiritual life itself — as in Ezekiel: *When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to give him life* (iii. 18). Again: *Ye have profaned Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should not die and to make the souls to live that should not live. . . . Ye strengthen the hands of the wicked, that he should not return from his evil way, by giving him life* (xiii. 19, 22). In Hosea: *After two days will* Jehovah *make us live:* and *in the third day He will raise us up, that we may live before Him* (vi. 2). In David: *Unless I had believed to see good in the land of life* (Ps. xxvii. 13). In John: *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God* (Apoc. ii. 7). In John the Evangelist: *As the Father raiseth up the dead and quickeneth them, even so the Son also quickeneth whom He will* (v. 21). Again: *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you are spirit, and are life* (vi.

63). In these passages making alive, or quickening, and life, manifestly mean spiritual life, or life in heaven, which is also simply called life — as in Matthew: *Strait* [*is the gate*], *and narrow is the way, which leadeth unto life, and few there be that find it* (vii. 14, and elsewhere). Entering into life means into heaven (Matt. xviii. 8, 9; xix. 17: Mark ix. 43, 45, 47: John v. 24).

5891. Verses 6–8. *For this: two years hath the famine been in the midst of the land; and there are yet five years, in the which there shall be neither plowing nor harvest. And God sent me before you to make you a remnant in the earth, and to cause you to live for a great escape. So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt.* "For this" signifies that it is thus; "two years hath the famine been in the midst of the land" signifies a state of deficiency of good in the natural mind; "and there are yet five years" signifies the duration of that state until remains shine forth; "in the which there shall be neither plowing nor harvest" signifies that in the meantime there would no good and truth thence appear. "And God sent me before you" signifies that it was determined by the Divine providence; "to make you a remnant in the earth" signifies the midst and inmost of the church; "and to cause you to live" signifies spiritual life thence to truths in the natural; "for a great escape" signifies deliverance from damnation. "So now it was not you that sent me hither" signifies that it was not they that let down to the knowledges which are of the natural; "but God" signifies that the Divine did this; "and He hath made me a father to Pharaoh" signifies that now the natural is from him; "and lord of all his house" signifies that from this [good] is everything in the natural; "and ruler over all the land of Egypt" signifies that it arranges the knowledges therein.

5892. *For this.* That this signifies that it is thus, is

evident without explication, for it is an expression which refers to what goes before and to what follows.

5893. *Two years hath the famine been in the midst of the land.* That this signifies a state of deficiency of good in the natural mind, is evident from the signification of years, as states (see n. 487, 488, 493, 893); from the signification of famine, as a deficiency of good — for bread in the spiritual sense is the good of love and food the good of truth, and so famine is a deficiency of good, and thirst a deficiency of truth; and from the signification of, in the midst of the land, namely, Egypt, as the natural mind (see n. 5276, 5278, 5280, 5288, 5301). It is said, in the midst, because the midst is the inmost (n. 1074, 2940, 2973), where good is. Two years are a state of conjunction of good and truth, because two signifies conjunction (n. 5194), here not yet conjunction, because two years of famine.

2 The case herein is this. In the natural mind there must be truths, that good may operate, and truths must be introduced by affection which is of genuine love. All things whatever that are in man's memory have been introduced by some love and remain there conjoined. So also it is with truths of faith — if they have been introduced by the love of truth, they remain conjoined with that love. When they are conjoined, then the case is as follows. If the affection be reproduced, the truths which are conjoined to it come forth at the same time; and if the truths be reproduced, the affection itself to which they are conjoined comes forth at the same time. Wherefore during man's regeneration, which is effected in adult age, because previously he does not think from himself concerning truths of faith, he is ruled by angels from the Lord, by being kept in the truths which he has impressed upon himself to be truths and by means of those truths in the affection with which they are conjoined; and as such affection, namely, for truth, is from good, he is thus led by degrees to good.

3 That this is so is evident to me from much experience, for

I have apperceived when evil spirits suggested evils and falsities that then angels from the Lord kept me in the truths which had been implanted, and so withheld me from evils and falsities. From this also it has been made plain that the truths of faith, which have been inrooted by affection for truth, are the plane into which angels operate. Wherefore they who have not this plane cannot be led by angels, but suffer themselves to be led by hell, for the operation of angels cannot in such case be anywhere held fast, but passes through. Nevertheless this plane cannot be acquired unless truths of faith have been sent forth into act, and so implanted in the will and through the will in the life. It is also worthy of note that the operation of angels into the truths of faith with man is seldom effected manifestly, that is, so as to excite thought concerning the truth, but there is produced a general idea of such things as are in agreement with that truth, with affection. For such operation is effected by an imperceptible influx, which when presented to the sight appears as inflowing light, which light consists of innumerable truths in good, which encompass some single thing in man, and keep him while in truth in the love also of that truth. Thus the angels elevate the mind of man from falsities and protect him from evils. But these things are wholly unknown to man.

5894. *And there are yet five years.* That this signifies the duration of that state until remains shine forth, is evident from the signification of five, as remains (n. 5291); and from the signification of years, as states — as just above (n. 5893). Duration is signified by there being *yet* that number of years. From this it is plain that by these words is signified the duration of that state until remains shine forth. Remains are truths and goods stored in the interior man by the Lord (see n. 468, 530, 560, 561, 660, 1050, 1738, 1906, 2284, 5135, 5342). Here remains are the acknowledgments of and affections for truth before good manifests itself. With good these shine forth. Meanwhile

so much is drawn from them as conduces to the use of life. Such is the providence of the Lord, and this continually, although man knows nothing of it at all, nor is willing to know. For he denies providence in particular things, when yet it is in things most particular from the first thread of man's life even to the last, and afterward to eternity. There is a concurrence every moment with every man of more particulars of providence than can be comprehended by any number. This I know from heaven.

5895. *In the which there shall be neither plowing nor harvest.* That this signifies that in the meantime there would no good and truth thence appear, is evident from the signification of plowing, as preparation by good for receiving truths — of which in what follows; and from the signification of harvest, as truths from good — for harvest is the already ripe grain when it is being gathered, and thus harvest means truth which is from good. Before this truth exists, there appear indeed truths, but they are truths by which is good and not truths from good. Man who acts from truth is in truths by which is good, but he who acts from good is in truths which are from good. That plowing is said to mean good, is because a field which is plowed signifies the church as to good (n. 2971), thus good which is of the church (n. 3310, 3317, 4982). Thus plowing is preparation by good for receiving truths; and oxen which were used in plowing signify goods in the natural (n. 2180,
2 2566, 2781). Because this was the signification of plowing, it was forbidden in the representative church to plow with an ox and an ass together (Deut. xxii. 10), which never would have been forbidden except for some interior reason, thus from the spiritual world. For otherwise, what harm could there be in their plowing together? and what could be the importance of such a law in the Word? The reason interiorly, or from the spiritual world, is, that plowing with an ox signifies good in the natural, and plowing with an ass signifies truth therein. That an ass stands for

truth of knowledge, thus truth in the natural, may be seen above (n. 5492, 5741). The interior or spiritual reason of this command was, that the angels could not have a separate idea of good and of truth, but they must be conjoined and make one. Hence they were not willing to view such plowing, by an ox and an ass. The celestial angels indeed are not willing to think concerning truth separate from good, for all truth with them is in good, thus indeed to them truth is good. For the same reason it was also forbidden to wear a mixed garment of wool and linen together (verse 11 of the same chapter), for wool signified good, and linen truth. That to plow and also to harrow, to sow 3
and to reap, signify such things as relate to good and its truth, is manifest in Hosea: *I will make Ephraim to ride; Judah shall plow, Jacob shall break his clods. Sow to yourselves according to justice, reap according to piety; break up your fallow ground: for it is time to seek Jehovah, till He come and teach justice* (x. 11, 12). Riding is predicated of Ephraim, because to ride is to delight in the understanding, and Ephraim is the intellectual of the church; but plowing is predicated of Judah, because Judah is the good of the church. In Amos: *Shall horses run* 4
upon the rock? will one plow with oxen? that ye have turned judgment into gall, and the fruit of justice into wormwood (vi. 12). "Shall horses run upon the rock" means shall the truth of faith be understood, for rock in the spiritual sense is faith (see preface to Gen. xxii.), and horses mean those things which are of the understanding (n. 2761, 2762, 3217, 5321); "will one plow with oxen" means shall he do good, oxen being good in the natural (n. 2180, 2566, 2781). That this could not be done is signified by the words which follow, "because ye have turned judgment into gall, and the fruit of justice into wormwood." In Luke: *Jesus said, No man having put* 5
his hand to the plough, and looking back, is fit for the kingdom of God (ix. 62). These words signify the same as

those which the Lord speaks in Matthew: *Let him that is upon the house not go down to take anything out of his house: and let him that is in the field not return back to take his garments* (xxiv. 17, 18) — the sense of these words being, let not him who is in good betake himself therefrom to what is of the doctrines of faith — see above, where these words were explained (n. 3652). Thus he who has put his hand to the plough, is he who is in good, but looking back means one who then looks to the doctrines of faith, and thus leaves good. It was on this account that Elijah was displeased that Elisha plowing in the field, when he was called, asked that he might first kiss his father and his mother; for Elijah said, *Go, return; for what have I done to thee?* (1 Kings xix. 19–21.) In the opposite sense plowing signifies evil which destroys good, thus vastation — as in Jeremiah: *Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest* (xxvi. 18: Micah iii. 12).

5896. *And God sent me before you.* That this signifies that it was determined by the Divine providence, is evident from the signification of, God sent me before you, as the Divine providence (see above, n. 5890).

5897. *To make you a remnant in the earth.* That this signifies the midst and inmost of the church, is evident from the signification of a remnant or remains, as goods joined to truths stored within man by the Lord (n. 468, 530, 560, 561, 660, 1050, 1906, 2284, 5135, 5342), here the midst and inmost of the church. It is said the midst and inmost, because what is inmost with man holds the midst in the natural where inmost and interior things are together. In general, those things which are inmost in those that follow successively, are in the midst or centre in those which are from them simultaneously, as is the case in the natural; thus inmost things arrange themselves in the exteriors. "To make you a remnant in the earth" involves the idea that with the sons of Jacob should be

the inmost of the church — not that they would be in the inmost, but that a representative of the church in all its form might be instituted with them, and that the Word might be therein. This is signified by a remnant or remains in respect to the church abstractedly from the nation. Mention is made of a remnant and also of a residue 2
throughout the Word, but by both expressions have been understood only a remnant and a residue of a people or a nation according to the letter; while it has been heretofore wholly unknown that in the spiritual sense they signify the goods and truths stored in the interior man by the Lord — as in the following passages. In Isaiah: *In that day shall the shoot of Jehovah be for beauty and for glory, and the fruit of the earth shall be for excellence and adornment for them that are escaped of Israel. And it shall come to pass, that he that remaineth in Zion, and he that is left in Jerusalem, shall be called holy, even every one that is written unto life in Jerusalem* (iv. 2, 3). They that remained in Zion and they that were left in Jerusalem were in no wise made holy nor written unto life more than the rest. Wherefore it is plain that by those that remained and that were left are understood the things that are holy and written unto life, which are goods, conjoined to truths stored in the interior man by the Lord. Again in the same 3
prophet: *In that day the remnant of Israel, and they that are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon Jehovah, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God* (x. 20, 21). That the remnant is not the remnant of any people or nation may be evident from this, that in the Word, especially the prophetic Word, by Israel was not meant Israel, nor by Jacob Jacob, but by both the church and what is of the church. And this being the case, by the remnant is not meant a remnant of Israel and Jacob, but the truths and goods which are of the church. Neither

does the remnant of a people and the residue of a nation, when such expressions are used, signify a remnant of any people or a residue of any nation, because by people in the internal sense are signified truths (n. 1259, 1260, 3295, 3581), and by nation goods (n. 1259, 1260, 1416). That it has not been known and appears strange that by a remnant are signified truths and goods, is because the literal sense, especially where it is historical, distracts and strongly
4 withholds from such thought. Again in the same prophet: *Then there shall be a highway for the remnant of the people, which shall remain from Asshur; like as there was for Israel through the sea when he came up out of the land of Egypt* (xi. 16) — where the meaning is similar, they that remain from Asshur being those who have not been destroyed by perverse reasonings, Asshur meaning such reasonings (n. 1186). Again: *In that day shall Jehovah of Hosts be for a crown of glory, and for a diadem of beauty, unto the remnant of His people* (xxviii. 5). Again: *The escaped of the house of Judah that remain shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and out of Mount Zion they that shall escape* (xxxvii. 31, 32). Again: *Butter and honey shall every one eat that is left in the midst of the land* (vii. 22). In Jeremiah: *I will gather the remnant of My flock out of all the lands whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply* (xxiii. 3). Again: *The people which were left of the sword found grace in the wilderness; when I went to give rest to him, to Israel* (xxxi. 2). The people which were left of the sword in the wilderness were they who were called little ones, who, the rest being dead, were brought into the land of Canaan. These little ones were the residue, and by them were signified the goods of innocence, and by their introduction into the land of Canaan
5 was represented entrance into the Lord's kingdom. In Ezekiel: *Yet will I leave a residue, in that ye shall have*

some that escape the sword among the nations, when ye shall be scattered in the earth. Then they that escape of you shall remember Me among the nations where they shall be captives (vi. 8, 9). The reason that goods and truths stored by the Lord in man's interiors were represented by the residue and the remnant among the nations whither they were driven and where they were made captives, is that man is continually among evils and falsities and in captivity by them. Evils and falsities are what are signified by the nations. The external man, when separated from the internal, is altogether in these, and so unless the Lord gathered together the goods and truths which are implanted in man during the whole progress of life, man could by no means be saved, for without remains there is salvation for no one. In Joel: *It shall come to pass, that whosoever* 6
shall call on the name of Jehovah shall escape: for in mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said, and among the residue whom Jehovah doth call (ii. 32). In Micah: *The remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest* (v. 8). In Zephaniah: *The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: they shall feed and lie down, and none shall make them afraid* (iii. 13). In this passage are described remains as to their quality, and it is known that this quality never belonged to the people called Israel. From this again it is manifest that by remains are meant other things, and that these are goods and truths is clear, because these are what do no iniquity, nor speak lies, neither is a deceitful tongue found in their mouth. In Zechariah: *The streets of the* 7
city shall be full of boys and girls playing in the streets thereof. . . . Which thing shall *be marvellous in the eyes of the remnant of* My *people. . . . But now I will not be unto the remnant of this people as in the former days. . . . For there shall be the seed of peace; the vine shall give her*

fruit, and the earth shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to inherit all these things (viii. 5, 6, 11, 12). The remnant is here called the seed of peace, but it is they who are in truths of good, whose fruitfulness is described by "the vine shall give her fruit, the earth her increase, and
8 the heavens their dew." Remains, which are understood in the spiritual sense, are closed up by evils of life and by persuasions of falsity, so as no longer to appear, and by the denial of truth which had been before acknowledged — both from affection — they are consumed, as this is commixture of truth and falsity, which is called profanation. Concerning this it is thus written in the Word, in Isaiah: He *shall remove man . . . and the forsaken places shall be many in the midst of the land.* Scarce *a tenth part shall there be yet in it, and* yet *it shall be consumed* (vi. 12, 13). That ten stands for remains may be seen above (n. 576, 1906, 2284). Again: *I will kill thy root . . . and he shall slay them that remain of thee* (xiv. 30) — that is, the Philistines, who are they that are acquainted with knowledges, and are not in the life (n. 1197, 1198, 3412, 3413). Those that remain are called a root, because from them, as from a root, goods and truths bud forth, which make man to be man. Wherefore the words, he shall remove man, as just
9 above in Isaiah, mean the destruction of remains. In Jeremiah: *The young men shall die by the sword; their sons and their daughters shall die by famine. And there shall be no remnant unto them* (xi. 22, 23) — speaking of the men of Anathoth. Again: *I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed. . . . And none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or be a residue* (xliv. 12, 14, 28). The reason that they who were of Judah should not sojourn in the land of Egypt nor dwell there, and that this was so rigidly prohibited them, was that the

tribe of Judah represented the Lord's celestial church, and the celestial do not at all desire to know about the knowledges which are signified by Egypt; for they know all things from the celestial good in which they are, which good would perish if they should betake themselves to knowledges. Yea, they who are of the Lord's celestial kingdom, because they are in celestial good, and celestial truth is charity, while spiritual truth is faith, are not willing even to mention faith, lest they should go down from good and look back (see n. 202, 337, 2715, 3246, 4448). This also is what is meant by the words: *Let him that is upon the house not go down to take anything out of the house: and let him that is in the field not return back to take his garments* (Matt. xxiv. 17, 18) — see just above (n. 5895); also by these words, *Remember Lot's wife* (Luke xvii. 32), who looked back and became a pillar of salt; as to looking and returning back, see what has been said above (n. 2454, 3652). By the nations which were so cursed that there 10
were not even any left, was represented that iniquity was so consummated with them that nothing of good and truth survived, thus that there were no remains — as in Moses: *They smote* Og the king of Bashan, *and all his sons, and all his people, until they left no residue* (Num. xxi. 35: Deut. iii. 3). Again: They *took all the cities of Sihon, and utterly destroyed every city of men, and the women, and the little ones;* they *left no residue* (Deut. ii. 34). So also in other passages where it is written that they were utterly destroyed. In regard to remains, or goods and truths 11
stored in man's interiors by the Lord, the case is this. When man is in good and truth from affection, thus of freedom, then good and truth are implanted. And when this takes place, then angels from heaven approach nearer and conjoin themselves to man. It is this conjunction which causes goods with truths in man's interiors to exist. But when man is in things external, that is, in what is worldly and corporeal, then the angels are removed, and

when they are removed, then nothing at all of these goods and truths is apparent. But still, inasmuch as conjunction has been once effected, man is in the capacity for conjunction with angels, thus with the good and truth appertaining to them, but this conjunction does not take place oftener and further than is well-pleasing to the Lord, who disposes the goods and truths according to every need of man's life.

5898. *And to cause you to live.* That this signifies spiritual life thence to truths in the natural, is evident from the signification of causing to live, as spiritual life (see n. 5890). Inasmuch as everything of spiritual life is from remains, therefore it is said spiritual life *thence.* And because it is thence, it is also said immediately after what is declared concerning remains, "to cause you to live," namely, truths in the natural, which are represented by the sons of Jacob (see n. 5403, 5419, 5427, 5458, 5512).

5899. *For a great escape.* That this signifies deliverance from damnation, is evident from the signification of escape, as deliverance from damnation, which deliverance is effected by remains, that is, by goods and truths stored with man by the Lord. They who receive these goods and truths, that is, who allow them to be implanted in their interiors, escape damnation and are among the residue. Hence it is that mention is made of escape in the Word throughout, where a residue and a remnant are spoken of, as here by Joseph, and also in other places — as in Isaiah: *In that day . . . the fruit of the earth shall be for excellence and adornment for them that are escaped of Israel. And it shall come to pass, that he that remaineth in Zion, and he that is left in Jerusalem, shall be called holy* (iv. 2, 3). Again: *In that day the remnant of Israel, and they that are escaped of the house of Jacob, shall no more again stay upon him that smote them* (x. 20). Again: *The escaped of the house of Judah that remain shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and out of mount Zion*

they that shall escape (xxxvii. 31, 32). In Ezekiel: *I will leave a residue, in that ye shall have some that escape the sword among the nations, when ye shall be scattered in the earth. Then they that escape of you shall remember Me* (vi. 8, 9). In Joel: *It shall come to pass, that whosoever shall call on the name of Jehovah shall escape; for in mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said, and among the residue whom Jehovah doth call* (ii. 32). In Jeremiah: *None of the remnant of Judah . . . shall escape or be a residue* (xliv. 12, 14). From these passages it is plain what it is to escape, namely, that they who escape are they that have remains, and that to escape is to be delivered from damnation.

5900. *So now it was not you that sent me hither.* That this signifies that it was not they that let down to the knowledges which are of the natural, is evident from the signification of Egypt, which is *hither* where he was sent, as the knowledges which are in the natural (see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700). That "it was not you that sent me," means that it was not they that let down, is evident.

5901. *But God.* That this signifies that the Divine had done this, is evident without explication. How this is, was shown in the explication of Joseph's being sold into Egypt and there at first ministering in the house of Potiphar — namely, that, as in the supreme sense he represented the Lord and in a lower sense those who are regenerated by the Lord, knowledges are the first things which are to be learned; for they are the things from which truths are to be drawn and in which truths must then terminate. Afterward progress is made toward more interior things. These are the things which Joseph represented, and this being so, it was the Divine which sent him hither.

5902. *And He hath made me a father to Pharaoh.* That this signifies that now the natural is from him,* is

* That is, from the good represented by him — Joseph.

evident from the representation of Pharaoh, as the natural in general (see n. 5160, 5799). That it is from him is signified by his being made a father, for from the father the sons are derived. By father in the proper sense is signified good (n. 2803, 3703, 3704, 5581); and, since from good are derived all things both in the internal and the external man, thus by God making him a father to Pharaoh is signified that from him, as from good, is the natural; for Joseph represents the celestial internal, or internal good (n. 5805, 5826, 5827, 5869, 5877). This by influx arranges all things in the natural and at length causes the natural to be from itself.

5903. *And lord of all his house.* That this signifies that from this good is everything in the natural, is evident from the signification of all the house of Pharaoh, as everything in the natural. That everything there is from this good, is signified by Joseph's being made lord over it. Lord also in the Word is predicated of good.

5904. *And ruler over all the land of Egypt.* That this signifies that it arranges the knowledges therein, is evident from the signification of being ruler, as arranging; and from the signification of the land of Egypt, as the natural mind (see n. 5276, 5278, 5280, 5288, 5301), thus all knowledges, for these are of the natural mind. Knowledges are what constitute the intellectual of that mind, but the good which flows in from the internal and arranges the knowledges in that mind, is what makes as it were the voluntary there.

5905. Verses 9–13. *Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy sons, and thy sons' sons, and thy flocks, and thy herds, and all that thou hast: and there will I sustain thee; for there are yet five years of famine; lest thou be extirpated, thou, and thy household, and all that*

thou hast. And, behold, your eyes see, and the eyes of my brother Benjamin, that with my mouth I am speaking unto you. And ye shall show my father all my glory in Egypt, and all that ye have seen; and ye shall haste and bring down my father hither. "Haste ye, and go up to my father" signifies to spiritual good; "and say unto him, Thus saith thy son Joseph" signifies the perception of that good concerning the celestial internal; "God hath made me lord of all Egypt" signifies that it arranges each and everything in the natural; "come down unto me, tarry not" signifies sure conjunction; "and thou shalt dwell in the land of Goshen" signifies the midst in the natural; "and thou shalt be near unto me" signifies perpetual conjunction; "thou, and thy sons, and thy sons' sons" signifies spiritual good and all things derived from it and what is derived from these; "and thy flocks, and thy herds" signifies natural good interior and exterior; "and all that thou hast" signifies whatever is from that good; "and there will I sustain thee" signifies continuous influx of spiritual life from the celestial internal; "for there are yet five years of famine" signifies the duration of the deficiency of good; "lest thou be extirpated" signifies lest it perish; "thou, and thy household, and all that thou hast" signifies spiritual good and all that belongs to it. "And, behold, your eyes see" signifies testimony from perception; "and the eyes of my brother Benjamin" signifies from the perception of the medium; "that with my mouth I am speaking unto you" signifies manifestation. "And ye shall show my father all my glory in Egypt" signifies the communication of the spiritual heaven in the natural with spiritual good; "and all that ye have seen" signifies whatsoever was there apperceived and perceived; "and ye shall haste and bring down my father hither" signifies close conjunction.

5906. *Haste ye, and go up to my father.* That this signifies to spiritual good, is evident from the representation

of Israel, who is here the father, as spiritual good from the natural (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833). That spiritual good is the father of the celestial internal, when yet spiritual good is respectively external because from the natural, is because man before the internal man exists must be external. For progression is made in order from things exterior to things interior, as from knowledge to understanding, since what is exterior must then serve as a plane to what is interior. From this progression or from this nativity it is that the external is called the father of the internal, consequently spiritual good from the natural, which good, Israel, is called the father of the celestial internal, which is Joseph.

5907. *And say unto him, Thus saith thy son Joseph.* That this signifies the perception of that good concerning the celestial internal, is evident from the signification of saying in the historicals of the Word, as perception — of which frequently above; and from the representation of Joseph, as the celestial internal (see n. 5869, 5877). That it signifies the perception of spiritual good, which is Israel, concerning the celestial internal, which is Joseph, is because it is said, Thy son saith. Joseph in the internal sense is what is perceptive of influx from the celestial internal into spiritual good.

5908. *God hath made me lord of all Egypt.* That this signifies that it arranges each and every thing in the natural, is evident from the signification of being made lord, as arranging (as above, n. 5903, 5904); and from the signification of all Egypt, as knowledges in the natural, thus each and every thing therein, for the natural consists of knowledges. That Egypt is what relates to knowledge has been shown many times.

5909. *Come down unto me, tarry not.* That this signifies sure conjunction, is evident from the signification of coming down, or coming unto me, as conjunction; and from the signification of tarry not, as what is sure.

5910. *And thou shalt dwell in the land of Goshen.* That this signifies the midst in the natural, is evident from the signification of dwelling, as living (see n. 1293, 3384, 3613, 4451); and from the signification of the land of Goshen, as the midst or the inmost. And because this land was in Egypt, and by Egypt is signified the knowledge which is in the natural, it is the midst or the inmost in the natural. For Goshen was the best tract in the land of Egypt, and that which is best, in the natural, where knowledges are, is in the midst or in the centre; for good itself is there as something like a sun, and gives light thence to the truths which are at the sides.

5911. *And thou shalt be near unto me.* That this signifies perpetual conjunction, is evident from the signification of being near, as perpetual conjunction; for by coming unto Joseph is signified conjunction (see n. 5909). Therefore to be near to him, thus continually nigh him, is perpetual conjunction.

5912. *Thou, and thy sons, and thy sons' sons.* That this signifies spiritual good and all things derived from it and what is derived from these, is evident from the representation of Israel, who here is Thou, as spiritual good — of which above (n. 5906); from the signification of his sons, as the things derived from that good, which are truths in the natural and are represented by his sons; and from the signification of his sons' sons, as what is derived from these, namely, truths again born and derived. For good, when it is in the first place and has dominion, produces truths continually. It multiplies them around itself and also around each truth and makes each truth as a little star, the centre of which is luminous. Nor does good only multiply truths around itself, but it also produces truths from truths by derivations successively, which are the sons' sons or grandsons, and so onward. Joseph does not invite his brethren to himself except by his father, saying that he should come with his sons and with his sons' sons. The reason is, that

there is no conjunction of the celestial internal with truths in the natural except by a medium.

5913. *And thy flocks, and thy herds.* That this signifies natural good interior and exterior, is evident from the signification of flock, as interior good (see n. 2566), here interior natural good, because they were the flocks of Israel, by whom is represented spiritual good from the natural (n. 5906); and from the signification of herd, as exterior natural good. That by herd is signified exterior good and by flocks interior good, is because the beasts which constituted the herd, as oxen and bullocks, in the sacrifices signified the external goods of charity, also the goods of the external man; but those which constituted the flocks, as lambs, sheep, and goats, signified the internal goods of charity, also the goods of the internal man. Wherefore they who are in these latter goods are called in the Word by the one expression, flock, and he who leads them is called the shepherd.

5914. *And all that thou hast.* That this signifies whatever is derived from that good, is evident from the signification of all that thou hast, as that which is derived therefrom; for goods and truths in the natural are from spiritual good, as from a father; thus because they are from it, they are of it.

5915. *And there will I sustain thee.* That this signifies continuous influx of spiritual life from the celestial internal, is evident from the signification of sustaining, when it is said by Joseph, by whom is represented the celestial internal, as influx of spiritual life from the celestial internal, sustenance in the spiritual sense being nothing else than the influx of good and of truth through heaven from the Lord. Thus are the angels sustained, and thus is the soul of man, that is, his internal man, sustained. To this sustenance corresponds the sustenance of the external man by food and drink. Wherefore by food is signified good and by drink truth. Such also is the correspondence that,

when man is eating food, the angels with him are in the idea of good and truth, and, what is wonderful, with a difference according to kinds of food. Thus when man in the Holy Supper receives the bread and the wine, the angels with him are in the idea of the good of love and the good of faith (n. 3464, 3735), for the reason that bread corresponds to the good of love and wine to the good of faith; and because they correspond, they also signify the same in the Word. That by spiritual food and drink, that 2
is, by good and truth, the soul of man is sustained, that is, the internal man, is evident from the Lord's words in Moses: *Man doth not live by bread only, but by every thing that proceedeth out of the mouth of Jehovah doth man live* (Deut. viii. 3: Matt. iv. 4). That which proceedeth out of the mouth of Jehovah is the good and the truth which proceed from Him. In John: *Labor not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of Man shall give unto you* (vi. 27). Again: *The disciples prayed* Jesus, *saying, Master, eat. He said unto them, I have meat to eat that ye know not of* (iv. 31, 32.) And concerning drink, in the same evangelist: *Jesus said, If any man thirst, let him come unto me, and drink. He that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water* (vii. 37, 38).

5916. *For there are yet five years of famine.* That this signifies the duration of the deficiency of good, is evident from what has been said and explained above concerning famine and concerning five (n. 5893, 5894).

5917. *Lest thou be extirpated.* That this signifies lest it perish, is evident without explication.

5918. *Thou, and thy household, and all that thou hast.* That this signifies spiritual good and all that belongs to it, is evident from the representation of Israel, who is here meant by Thou, as spiritual good — of which above. That by, thy household and all that thou hast, is meant all that belongs to it, is manifest.

5919. *And, behold, your eyes see.* That this signifies testimony from perception, is evident from the signification of eyes and of seeing, as perception (see n. 2150, 3764, 4567, 4723, 5400); that testimony is signified, is plain.

5920. *And the eyes of my brother Benjamin.* That this signifies especially from the perception of the medium, is evident from the signification of eyes and of seeing, as understanding and thereby perceiving — as above (see n. 5919); and from the representation of Benjamin, as the medium (n. 5411, 5413, 5443, 5639, 5688, 5822). The case herein is this: Benjamin, as he represented the medium, and this medium was interior truth (n. 5600, 5631), immediately depending upon internal good, which is Joseph, had on this account clearer and more exquisite perception than the truths had which were beneath or more external, which his ten brethren represented. For the nearer truth and good are to the internal, the more perfect perception have they, being farther within in the light of heaven, and thus nearer to the Lord. For the influx of Divine good and truth from the Lord progresses through continuous mediations and thus successions, and therefore they who are in first principles or beginnings receive the influx with clearer perception, because more immediately, than they who are in mediates and ultimates. There is a successive obscuration of good and of truth, as there is of light, according to distance, inasmuch as the more imperfect things, which follow by degrees, cause dimness. From this it is plain in what manner is here meant testimony especially from the perception of the medium, for the medium is interior, and the truths which the sons of Jacob represent are exterior.

5921. *That with my mouth I am speaking unto you.* That this signifies manifestation, is evident from this, that the first evidence was that their eyes saw, the second was that the eyes of Benjamin saw, and now the third is that with his mouth he was speaking unto them, whereby all

doubt was removed of his being Joseph; consequently he fully manifested himself. Thus these words involve manifestation.

5922. *And ye shall show my father all my glory in Egypt.* That this signifies communication of the spiritual heaven in the natural with spiritual good, is evident from the signification of showing, as communicating; from the signification of glory, as the spiritual heaven — of which below; from the signification of Egypt, as knowledges in the natural, thus the natural itself — as above (n. 5908); and from the representation of Israel, who is here the father with whom communication was to be made, as spiritual good — of which also above (n. 5906). From this it is plain that by the words, Ye shall show my father of all my glory in Egypt, is signified communication of the spiritual heaven in the natural with spiritual good. In regard 2
to glory being the spiritual heaven, the case is this. There are two kingdoms of which heaven consists, namely, the celestial kingdom and the spiritual kingdom. The celestial kingdom is the inmost or third heaven, and the spiritual kingdom is the middle or second heaven. The good in which the celestial are is called celestial good, and the good in which the spiritual are is called spiritual good. Celestial good is the good of love to the Lord, and spiritual good is the good of love toward the neighbor. In regard to the conjunction of these two kingdoms, it is the good of charity toward the neighbor which conjoins them. For the internal of those who are in the celestial kingdom is love to the Lord, and their external is charity toward the neighbor; but the internal of those who are in the spiritual kingdom is charity toward the neighbor, and their external is faith therefrom. From this it is apparent that the conjunction of these two kingdoms is effected by charity toward the neighbor, for in that the celestial kingdom terminates and from that the spiritual kingdom begins. Thus the last of the one is the first of the other, and thus they

3 mutually have hold on each other. It shall now be told what glory is. Glory in the supreme sense is the Lord as to the Divine truth, thus it is the Divine truth which proceeds from the Lord. But glory in a representative sense is the good of love toward the neighbor, or charity, which is the external good of the celestial kingdom and the internal good of the spiritual kingdom of the Lord, for this good in a genuine sense is the Divine truth in heaven. And because Israel is here treated of, who is spiritual good, or charity, which constitutes the spiritual kingdom in the heavens and the spiritual church on earth, therefore by the glory of Joseph in this passage, which they were to show to Israel, is meant the spiritual heaven. The spiritual heaven is called glory, because whatever is there appears
4 in light, in brightness, and in radiance. That glory is predicated of the Divine truth, which is from the Divine Human of the Lord, and that it is attributed to the Lord as a king — for royalty in the internal sense is the Divine truth (n. 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068) — is evident in John: *And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten of the Father, full of grace and truth* (i. 14). The Word is the Divine truth, and as this proceeds from the Lord, it is the Lord Himself, and hence glory is pre-
5 dicated of the Divine truth. In Luke, when Jesus was transfigured on the mount: *Behold, there talked with Him two men, which were Moses and Elias; who appeared in glory* (ix. 30, 31). There the Lord showed to Peter, James, and John His Divine Human, such as it was and appeared in Divine light; and the form in which He was then seen, presented to view the Word such as it is in the internal sense, thus such as is the Divine truth in heaven, for the Word is Divine truth for the use of the church. For this reason it was also presented to view at the same time that Moses and Elias talked with Him, for by Moses is represented the Law, by which are meant the books of

Moses with the historical books, and by Elias are represented the Prophets, or the prophetic Word; that by Moses is meant the Law may be seen in the preface to Genesis XVIII. (also n. 4859), and that by Elias is meant the prophetic Word, in the same preface (also n. 2762, 5247). In Matthew: *They shall see the Son of Man coming in the* 6
clouds of heaven with power and glory (xxiv. 30). That the literal sense of the Word is a cloud and the internal sense glory, consequently, Divine truth such as it is in heaven, may also be seen in the preface to Genesis XVIII.; and that glory is the intelligence and wisdom which belong to Divine truth, may be seen above (n. 4809). The Word as to the external sense is in a cloud, for the reason that human minds are in darkness. Unless then it were in a cloud, it would scarcely be understood by any one, and moreover the holy things which belong to the internal sense would be profaned by the evil in the world. Therefore the Lord says in Isaiah: *Jehovah will create over every dwelling-place of mount Zion, and over her assemblies, a cloud by day . . . and the shining of a flame of fire by night: for over all the glory there shall be a covering. And there shall be a tabernacle for a shadow in the daytime* (iv. 5, 6). Therefore also it was that over the tabernacle there 7
appeared a cloud by day and a fire by night, because the tabernacle represented the Divine Human of the Lord, consequently the Divine truth which proceeds from Him, thus the Word which is the Divine truth of the church (see n. 3210, 3439). The like is signified by the following words in Moses: *The cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle* (Exod. xl. 34). Again: *The glory of Jehovah appeared in the tent of meeting before all the children of Israel* (Num. xiv. 10). And elsewhere it is said that the cloud covered the tent, *and the glory of Jehovah appeared* (Num. xvi. 42). The like is 8
signified by the cloud and the glory upon mount Sinai, of which it is thus written in Moses: *And Moses went up*

into the mount, and the cloud covered the mount. And the glory of Jehovah abode upon mount Sinai . . . six days (Exod. xxiv. 15, 16). These things were also representative, because the Law, which is Divine truth, was promulgated from that mount. That the cloud and the glory of Jehovah were seen when Moses went up into the mount, was because therein he represented the Law, that is, the historic Word. Therefore it is sometimes said "Moses and the Prophets" or "the Law and the Prophets," and by the Law are meant the books of Moses with the rest of the historic books, but not the prophets, because that part of the Word was represented by Elias and Elisha; for there is the historic Word and also the prophetic, as is well known. Wherefore when the Word is called the Law and the Prophets, by the Law is meant the historic Word
9 and by the Prophets the prophetic Word. The Divine truth was also represented by the brightness as of a rainbow in the cloud round about the cherubim and above them, in Ezekiel, where it is thus written: *I saw . . . an appearance of fire,* as it were *a brightness round about. . . . As the appearance of the bow that is in the cloud in the day of rain. . . . This was the appearance of the likeness of the glory of Jehovah* (i. 27, 28); and it is called also *the glory of Jehovah* and *the glory of the God of Israel* (viii. 4; x. 18, 19; xi. 22, 23). It is called the glory of Jehovah in respect to the inmost heaven, and the glory of the God of Israel in respect to the middle or spiritual heaven. That Divine truth in the heavens appears in glory, is because truth itself in the spiritual heaven appears before the eyes as a bright cloud — which it has also been granted me sometimes to see — and the good within that truth appears there as fire. Thus the cloud variegated by fire presents the wonderful aspects which constitute glory in the external sense. But glory in the internal sense is intelligence and wisdom; these
10 also are what are represented by it. That Divine truth,

from which are all wisdom and intelligence, also that the appearance of a variegated cloud before the external sight, is glory, is evident also from the following passages: *Jehovah said . . . I live, and all the earth shall be filled with the glory of Jehovah* (Num. xiv. 21). This was said by Jehovah when the Israelitish people were rejected, and it was declared that only their little ones should come into the land of Canaan. Then by all the earth being filled with the glory of Jehovah was signified that in the representatives of the church with them, and in the Word, which for the most part treated of them, there should be the glory of Jehovah, with which the whole heaven should be filled, and thence the holy things of the church. In Isaiah: 11
The seraphim cried, *Holy, holy, holy, is Jehovah of hosts: the fulness of the whole earth is His glory* (vi. 3). Again: *The glory of Jehovah shall be revealed, and all flesh shall see it together* (xl. 5). Again: *Wherefore give glory to Jehovah in the Urim, to the name of Jehovah, the God of Israel, in the isles of the sea* (xxiv. 15). The Urim stands for the light which is from the Divine truth proceeding from the Lord; the isles of the sea for those who are more remote from truth (n. 1158). Again: *The glory of Leb-* 12
anon is given unto it, the excellency of Carmel and Sharon; they shall see the glory of Jehovah, the excellency of our God (xxxv. 2). Lebanon stands for the spiritual church, Carmel and Sharon for the celestial church; of the latter is predicated the glory of Jehovah when celestial truth, which is charity, is meant; of the former is predicated the excellency of the God of Israel when is meant spiritual good, which also is charity. Again: *Arise, shine; for thy light* 13
is come, and the glory of Jehovah is risen upon thee. For, behold, darkness covereth the earth, and thick darkness the peoples; but Jehovah shall arise upon thee, and His glory shall be seen upon thee (lx. 1, 2). This is said of the Lord, Who is called a light — as also in John (i. 4, 9); and it is said that upon Him shall arise the glory of Jehovah, that

is, that the Divine truth is His. In like manner in the same prophet: *For Mine own sake, for Mine own sake, will I do it; for how should it be profaned? My glory will I not give to another* (xlviii. 11) — also spoken of the Lord, glory in the highest sense standing for the Divine Human, thus also the Divine truth, because this is from Him; not to give His glory to another is to give it only to the Divine
14 Human, which is one with Himself. And in the Apocalypse: *The holy city Jerusalem, coming down out of heaven . . . having the glory of God: and her luminary was like unto a stone most precious* (xxi. 10, 11). The holy city Jerusalem is the Lord's spiritual kingdom in the heavens and His spiritual church in the earths, of which glory is
15 predicated; the luminary is truth from the Divine. Inasmuch as Divine truth is represented by royalty in the Word, the Lord as to the Divine truth being represented by kings (see the passages cited just above), therefore to the Divine truth as to a king is attributed glory — as in David: *Lift up your heads, O ye gates; and be ye lift up, ye doors of the world: and the King of glory shall come in. Who is this, the King of glory? Jehovah strong and mighty, Jehovah mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye doors of the world: and the King of glory shall come in. Who is He, this King of glory? Jehovah of hosts, He is the King of glory* (Ps. xxiv. 7–10). In Isaiah: *Jehovah of hosts shall reign in mount Zion, and in Jerusalem, and before His elders shall be glory* (xxiv. 23) — glory standing for Divine truth. Jehovah is called Jehovah of hosts or Jehovah of armies, where the Divine truth is treated of, for by armies are signified truths (see
16 n. 3448). And since by a kingdom was represented the Divine truth, therefore the throne, upon which kings sat when they judged, was called a throne of glory in the Prophets (Isa. xxii. 23; Jer. xiv. 21; xvii. 12). And in Matthew: *The Son of Man shall sit on the throne of His glory* (xix. 28). Again: *When the Son of Man shall come*

in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory. . . . And the King shall say unto them (xxv. 31, 34, 40). A further reason why a throne was called a throne of glory was that judgments were made from truth. Again: *The Son of man shall come in the glory of His Father with His angels; and then shall He render to every one according to his deeds* (xvi. 27). From what has been said it is also plain what is meant by 17
glory in the Lord's Prayer: *Thine is the kingdom, the power, and the glory, forever* (Matt. vi. 13). The Lord's spiritual kingdom in the heavens, and His spiritual church on earth, is also called beauty (*decus*) in several passages (Isa. lx. 7; lxiii. 15; lxiv. 10, 11: Dan. viii. 9; xi. 16, 41, 45). Mention is made of glory by Joseph for this reason also, that Joseph himself represents in the supreme sense the Lord as to the Divine spiritual, or the Divine truth, and in the internal sense His spiritual kingdom, as also the good of faith (see n. 3969, 4669, 4723, 4727).

5923. *And all that ye have seen.* That this signifies whatever was there apperceived and perceived, is evident from the signification of seeing, as understanding, and thence perceiving and apperceiving (n. 2150, 2325, 2807, 3764, 3863, 4403–4421, 4567, 4723, 5400).

5924. *And ye shall haste and bring down my father hither.* That this signifies close conjunction, is evident from what was said above (n. 5909); and inasmuch as the same thing is here said again and from affection of love, it means close conjunction.

5925. Verses 14, 15. *And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them; and after that his brethren talked with him.* "And he fell upon [his brother] Benjamin's neck" signifies inmost conjunction with the medium; "and wept" signifies the effect of mercy; "and Benjamin wept upon his neck" signifies reception and thence reciprocality. "And he kissed all his

brethren" signifies adjunction from grace; "and wept upon them" signifies the effect of affection; "and after that his brethren talked with him" signifies reciprocal communication from reception.

5926. *And he fell upon* [*his brother*] *Benjamin's neck.* That this signifies inmost conjunction with the medium, is evident from the signification of neck, as influx, communication, and conjunction (see n. 3542, 3695, 3725), and specially conjunction of celestial and spiritual things (see n. 5320, 5328), thus conjunction of the celestial internal which is Joseph, with the spiritual of the celestial which is Benjamin, whence falling upon the neck means conjoining one's self closely, and consequently inmost conjunction; and from the representation of Benjamin, as the medium (n. 5411, 5413, 5443, 5639, 5686, 5688, 5689).

5927. *And wept.* That this signifies the effect of mercy, is evident from the signification of weeping, as what is of mercy, thus its effect (see n. 5480, 5873).

5928. *And Benjamin wept upon his neck.* That this signifies reception and thence reciprocality, is evident from the consideration that this was done mutually; wherefore it signifies reception and thence reciprocality. As to the conjunction of good with truths and the reciprocal conjunction of truths with good, it is to be known that, when good flows into truths and conjoins them to itself, it infuses into them good of its own, and by its own appropriates them to itself, whereby is conjunction. And as truths thereby receive life, it appears afterward as if they act of themselves, when they act reciprocally or react. Yet truths do not act of themselves, but from the good which flows into the good made over from itself to truths. It is as with the blood-vessels in a living body. Truths are as the vessels without blood, but good is as the blood; when this pours itself into the vessels which before were empty, it acts upon them and also there is reciprocal action, for from the blood they have received capacity of moving and as it were life.

From these things it is plain how it is with the conjunction of good with truths and with the reciprocal conjunction of truths with good.

5929. *And he kissed all his brethren.* That this signifies adjunction from grace, is evident from the signification of kissing, as conjunction from affection (see n. 3573, 3574, 4353), here adjunction from grace, because the truths of the church in the natural, which are represented by the sons of Jacob, are more remote from internal good, which is Joseph; and the things that are more remote are indeed conjoined by a medium with internal good, but still for a long time they retain such things as do not correspond with internal good; wherefore by kissing his brethren is signified adjunction from grace. It is said from grace, not from mercy, because the things which are more remote and not fully correspondent are not in such humiliation that they can implore mercy, yea, they cannot from the heart even name mercy, but instead thereof grace; and this because the non-correspondent things which adhere are from self-love, and he who loves himself by no means humbles himself from the heart; for he exalts himself, inasmuch as he regards himself in everything, and makes small account of those things which are outside himself.

5930. *And wept upon them.* That this signifies the effect of affection, is evident from the signification of weeping, as an effect of mercy — of which above (n. 5927, 5928), here an effect of affection, for the same reason spoken of just above (n. 5929).

5931. *And after that his brethren talked with him.* That this signifies reciprocal communication arising from reception, is evident from what has been explained above (n. 5880); and what reciprocal communication arising from reception is may be seen above (n. 5928).

5932. Verses 16–20. *And the sound was heard in Pharaoh's house, saying, Joseph's brethren are come: and it was good in the eyes of Pharaoh, and in the eyes of his*

servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts of burden, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also let not your eye regard your household stuff; for the good of all the land of Egypt is yours. "And the sound was heard in Pharaoh's house" signifies that this filled the whole natural; "saying, Joseph's brethren are come" signifies perception that the truths of the church are present in the natural; "and it was good in the eyes of Pharaoh" signifies joy therein throughout; "and in the eyes of his servants" signifies even to the lowest things there. "And Pharaoh said unto Joseph" signifies perception of the natural from the celestial internal; "Say unto thy brethren" signifies concerning the truths of the church in the natural; "This do ye; lade your beasts of burden" signifies that they should fill every truth with good; "and go, get you unto the land of Canaan" signifies their habitation; "and take your father and your households, and come unto me" signifies the accession of spiritual good and of the truths of the church to the knowledges of the natural; "and I will give you the good of the land of Egypt" signifies the possession of knowledges; "and ye shall eat the fat of the land" signifies appropriation of good therein. "Now thou art commanded, this do ye" signifies the will; "take you wagons out of the land of Egypt" signifies the doctrinals of knowledges; "for your little ones, and for your wives" signifies for those who have not yet knowledge; "and bring your father, and come" signifies their service and accession. "Also let not your eye regard your household stuff" signifies that things instrumental should not be matters of concern; "for the good of all the land of Egypt is yours"

signifies that they have what is primary in importance in the natural mind.

5933. *And the sound was heard in Pharaoh's house.* That it signifies that this filled the whole natural, is evident from the signification of a sound, which is heard elsewhere and at a distance, when it is predicated of influx, as being filled — for as a sound that is heard makes full so does that which flows in; and from the signification of Pharaoh's house, as the whole natural, for by Pharaoh is represented the natural in general (see n. 5160, 5799.)

5934. *Saying, Joseph's brethren are come.* That this signifies perception that the truths of the church were present in the natural, is evident from the signification of being come, as presence; and from the representation of the sons of Jacob or Joseph's brethren, as the truths of the church in the natural (see n. 5403, 5419, 5458, 5512). In the natural there are knowledges of various kinds: there are knowledges relating to earthly, corporeal, and worldly things, which are the lowest, for these are immediately from the external things of sense or of the body; there are knowledges relating to the civil state, its government, statutes, and laws, which are somewhat more interior; there are knowledges respecting the things of moral life, which are more interior still. But the knowledges which belong to the spiritual life are more interior than all those. They are the truths of the church, which, so far as they are only from doctrine with man, are nothing else than knowledges, but when they are from the good of love, they then pass above knowledges, for they are then in spiritual light, from which they view knowledges in their order beneath them. Man by such degrees of knowledges ascends to intelligence, for knowledges through those degrees open the mind so that light from the spiritual world can flow in. From these things it is now evident what is meant by the presence of truths in the natural.

5935. *And it was good in the eyes of Pharaoh.* That

this signifies joy therein throughout, namely in the natural, is evident from the signification of being good in the eyes of any one, as to be joy to him; and from the representation of Pharaoh, as the natural in general — of which just above (n. 5933).

5936. *And in the eyes of his servants.* That this signifies even to the lowest things therein, is evident from the signification of servants, as lower things (see n. 2541, 5161, 5164, 5305), thus also lowest things. What knowledges in the natural are lower and what are lowest, may be seen just above (n. 5934).

5937. *And Pharaoh said unto Joseph.* That this signifies the perception of the natural from the celestial internal, is evident from the signification of saying in the historicals of the Word, as perception — of which often above; from the representation of Pharaoh, as the natural in general (see n. 5160, 5799); and from the representation of Joseph, as the celestial internal (n. 5869, 5877). As the celestial which Joseph represents is internal, and the natural which Pharaoh represents is external, therefore the perception is that of the natural from the celestial internal, since all perception is from the interior and in no case is there any perception of the interior from the exterior; for
2 whence influx is, thence is perception. It shall here be told briefly what perception is, of which mention is so frequently made. There is with every man the faculty of perceiving whether a thing be so or not so. The faculty of drawing a conclusion inwardly in himself or in his own mind causes a thing to be perceived. This faculty cannot be given, unless there be influx from the spiritual world. In this gift one man excels another. They who have less of the faculty are they who draw conclusions inwardly in themselves or in their own mind but little, and thus have little perception, but say that a thing is so, because others in whom they have faith have said so. But they who much excel are they who do not see from others, but from them-

selves, that a thing is so. Howbeit, the perception which appertains to every man is a perception in worldly things, but to no one at this day in spiritual things. The reason is that the spiritual which flows in and causes perception is obscured and almost extinguished by the enjoyments of the love of self and the world. Wherefore spiritual things are of no concern to them, except as a matter of obligation and custom, and would be despised and held in aversion, even denied, if the fear of what is due and enjoyment from custom were removed. He who would have perception in 3
things spiritual must be in affection for truth from good and must be in continual desire to know truths. Thereby his intellectual is enlightened, and when the intellectual is enlightened, then it is given him to have some perception inwardly in himself. But as to him who is not in affection for truth, whatever he knows to be so, he knows from the doctrine of the church to which he gives his faith, and because a priest, an elder, or a monk has said that it is so. From these things it may be evident what perception is, and that it is given in worldly things but not in spiritual; which is further manifest from this, that every one abides in the doctrine in which he was born, even they who were born Jews and also they who are outside the church, although they live within it. Moreover they who are in any heresy, if the veriest truths were declared to them and also confirmed, would nevertheless not at all perceive that they were truths, but they would appear to them as falsities.

5938. *Say unto thy brethren.* That this signifies concerning the truths of the church in the natural, namely, that there is perception, is evident from the representation of Joseph's brethren, as the truths of the church in the natural (see n. 5403, 5419, 5458, 5512). Pharaoh here invites the sons of Jacob to come into Egypt with their little ones and their wives, and to bring their father with them, for Pharaoh says: "Say unto thy brethren, This do ye . . . and take your father . . . and take you wagons out of the

land of Egypt for your little ones, and for your wives, and bring your father, and come." But Joseph just before invites his father, and invites his brethren no otherwise than as his father's sons, for he says: "Go up to my father, and say unto him . . . Come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy sons, and thy sons' sons . . . and all that thou hast. . . . Ye shall haste, and bring down my father hither." The reason that Pharaoh invited the sons of Jacob, and that Joseph invited his father, is not apparent except from the internal sense, which is, that the natural in general, which is represented by Pharaoh, has immediate communication with the truths of the church in the natural, that are represented by the sons of Jacob. Thus it is that Pharaoh speaks concerning them. But the celestial internal, which is represented by Joseph, has not immediate communication with the truths of the church in the natural, which are the sons of Jacob, but by means of spiritual good, which is Israel their father. This is the reason that Joseph speaks concerning the father.

5939. *This do ye; lade your beasts of burden.* That this signifies that they should fill every truth with good, is evident from the signification of lading beasts of burden, as filling truths full; and from the signification of the corn with which the beasts of burden were to be laden, as the good of truth (see n. 5295, 5410). That the beasts of burden are here truths, is because they were asses (Gen. xlii. 26, 27; xliii. 18, 24; xliv. 3), by which are signified knowledges (see n. 5741). And since by asses are signified knowledges, and conjunction was now effected with internal good by the medium, they are here truths of knowledge, and therefore instead of asses they are called beasts of burden.

5940. *And go, get you unto the land of Canaan.* That this signifies their habitation, namely, the habitation of the truths of the church in the natural, is evident from the sig-

nification of the land of Canaan, as where was the habitation of those who were of the church (see n. 3686, 3705, 4447, 4454, 4517, 5136), thus the habitation of the truths of the church with good, because these constitute the church.

5941. *And take your father and your households, and come unto me.* That this signifies the accession of spiritual good and of the truths of the church to the knowledges of the natural, is evident from the representation of Israel, who is here the father, as spiritual good (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833); from the representation of his sons, as the truths of the church in the natural (n. 5414, 5879), all things of which are meant by their households; from the signification of coming, as acceding to; and from the representation of Pharaoh, who is meant by "me" to whom they should come, as the knowledge of the natural in general. From this it is manifest that by, Take your father, and your households, and come unto me, is signified the accession of spiritual good and of the truths of the church to the knowledges of the natural.

5942. *And I will give you the good of the land of Egypt.* That this signifies the possession of knowledges, is evident from the signification of the land of Egypt, as knowledges (see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700); and from the signification of his giving the good of the land, as possession, since he who gives possession gives the good thereof, and the converse.

5943. *And ye shall eat the fat of the land.* That this signifies the appropriation of good therein, is evident from the signification of eating, as being communicated, conjoined, and appropriated (see n. 2187, 2343, 3168, 3513, 3832, 4745); and from the signification of the fat or fatness of the land, namely, of Egypt, as good in the natural. That fat means the celestial or good, is evident from many passages in the Word; and not only the fat which is in the animal, but also the fat which is from other sources, as

butter and oil. And those things which partake at all of fatness, so far as they partake of it, so much of good do they signify, as milk, honey, and resins. That fatness was a representative of celestial good, thus of the love which is from the Lord, is evident from the burnt offerings and sacrifices, in which all the fat was to be burnt upon the altar, and the odor arising thence was to be an odor of rest unto Jehovah, also that on this account the children of
2 Israel were forbidden to eat the fat. From this, as from the rest of the institutes among the Israelites, it may be evident that the things instituted were representative of celestial and spiritual things, and thus that they involved holy things. Otherwise there would not have been anything of a Divine cause for all the fat of the animal being offered as a sacrifice, and making an odor of rest unto Jehovah, and for the eating thereof being prohibited, as was the eating of the blood. Surely it would be a very gross way of thinking concerning the Divine, if it were believed that the fat afforded Him delight and that Jehovah made a statute in which there was nothing of a deeper meaning hidden within. Man too would be too earthly and corporeal, if he cared not to know what was signified by such things; and it would be a proof that he had no affection for knowing what relates to the Word and to eter-
3 nal life. Concerning fat it is thus written in Moses: *Thou shalt take all the fat that covereth the inwards, and the caul upon the liver . . . and the fat upon the two kidneys, and shalt burn it upon the altar* (Exod. xxix. 13, 22; also Lev. iii. 4, 5, 9, 10, 14, 15; iv. 8, 9, 19, 26, 31, 35; vii. 3, 4). The fat of the breast was also to be offered as a sacrifice (Lev. vii. 30, 31). That it was to be an odor of rest unto Jehovah, is thus written: *It is the bread of the offering made by fire unto Jehovah, for an odor of rest* (Lev. iii. 16). *The priest shall sprinkle the blood upon the altar of Jehovah . . . and shall offer the fat for an odor of rest unto Jehovah* (Lev. xvii. 6). And in another passage: The fat

of the firstling of a cow, and of a sheep, shall be burned upon the altar, *for an odor of rest unto Jehovah* (Num. xviii. 17) — an odor of rest signifying what is grateful from the good of love. That the fat was not to be eaten by the 4
children of Israel, is thus stated: *All the fat shall be Jehovah's.* Therefore *it shall be a statute forever throughout your generations in all your dwellings, that ye shall eat neither fat nor blood* (Lev. iii. 16, 17). And in another passage: *Speak unto the children of Israel, saying, Ye shall eat no fat, of ox, or sheep, or goat. . . . Whosoever eateth the fat of the beast, of which men offer an offering made by fire unto Jehovah, even the soul that eateth it shall be cut off from his people. And ye shall eat no manner of blood* (Lev. vii. 23, 25, 26). Burnt offerings and sacrifices con- 5
stituted the principal part of Divine worship with that people (n. 923, 2180), and therefore by burnt offerings and sacrifices in general is signified worship, and by the things which were offered in sacrifice, also by the whole process of the sacrifice, is signified the quality of worship, and by the fat and the burning thereof is signified the very celestial Divine itself, which is the good of love from the Lord, as appears also from these passages — in Isaiah: O Jacob, *thou hast bought Me no sweet cane with silver, neither hast thou filled Me with the fat of thy sacrifices: but thou hast made Me to serve with thy sins* (xliii. 24). "Thou hast bought no sweet cane with silver" means, thou hast not procured to thyself truths of faith; "neither hast thou filled Me with the fat of thy sacrifices" means that neither has good of love been procured. In David: 6
I will offer unto Thee burnt offerings of fatlings, with the incense of rams (Ps. lxvi. 15) — where burnt offerings of fatlings stand for worship from love. In Moses: *And it shall be said, Where are their gods, the rock in which they trusted; which did eat the fat of their sacrifices, and drank the wine of their drink offering?* (Deut. xxxii. 37, 38.) This might be said by the Gentiles who supposed that

their gods were fed, especially with such things, being altogether ignorant that the fat of sacrifices was the celestial, or the good of love, in worship, and that the wine of the drink offering was the truth of faith thence, which things affected the angels when the sacrifice was made, and which were on that account commanded, in order that heaven might be near to man by means of representatives
7 and correspondences. In David: *Jehovah remember all thy offerings, and make fat thy burnt sacrifice* (Ps. xx. 3)—where to make fat the burnt sacrifice means to render the worship good. In Isaiah: *In this mountain shall Jehovah of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. . . . He will swallow up death for ever; and the Lord Jehovih will wipe away the tears from off all faces* (xxv. 6, 8). A feast stands for heaven and conjunction there with angels by love and charity (n. 3596, 3832, 5161), and fat things are the goods of love and of charity. Again: *Wherefore do ye weigh silver for that which is not bread? and your labor for that which satisfieth not? hearkening hearken unto Me, and eat ye that which is good,*
8 *and let your soul delight itself in fatness* (lv. 2). In Jeremiah: *I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will fill the soul of the priests with fatness, and My people shall be satisfied with My good* (xxxi. 13, 14) — where fatness manifestly stands for good, for it is said that their soul shall be satisfied; and it is called the good of Jehovah, which is nothing else than the celestial which is from Him. In David: *My soul shall be satisfied as with fat and fatness; and my mouth shall praise thee with lips of songs* (Ps. lxiii. 5) — where the meaning is similar. Again: *Thou hast crowned the year of Thy goodness; and Thy paths drop with fatness* (Ps. lxv. 11). Again: *The children of men put their trust under the shadow of Thy wings. They are filled with the fatness of Thy house; and Thou makest them*

drink of the river of . . . pleasures (Ps. xxxvi. 7, 8). In Isaiah: Then shall Jehovah *give the rain of thy seed, wherewith thou shalt sow the land; and bread of the increase of the land, and it shall be fat and rich* (xxx. 23). In the 9
Apocalypse: *All things fat and splendid are gone from thee, and thou shalt find them no more at all* (xviii. 14) — speaking of Babylon, where by all things fat and splendid being gone are signified all the goods of love and the truths of faith. In Moses: *He made him to suck honey out of the rock, and oil out of the flinty rock; butter of the herd, and milk of the flock, with fat of lambs, and of rams the sons of Bashan, and of goats, with the fat of kidneys of wheat; and of the blood of the grape thou drinkest pure wine* (Deut. xxxii. 13, 14) — speaking of the ancient spiritual church, whose various goods are recounted and signified by honey, oil, butter, milk, and fat. Because fat signified good, it is 10
also adjoined to such things as are not fat in themselves, but still signify goods. Thus fat and good were as if the same thing — as in the passage just adduced, the fat of wheat. In like manner in David: I *should feed them with the fat of wheat* (Ps. lxxxi. 16). And in another passage: *Who maketh thy border peace, and filleth thee with the fat of wheat* (Ps. cxlvii. 14). Also in Moses: *All the fat of the oil, and all the fat of the new wine, and of the corn, the firstfruits,* because they were Jehovah's were given unto Aaron (Num. xviii. 12).

5944. *Now thou art commanded, this do ye.* That this signifies the will, is evident without explication.

5945. *Take you wagons out of the land of Egypt.* That this signifies the doctrinals of knowledges, is evident from the signification of the land of Egypt, as knowledges — of which above; and from the signification of wagons, as doctrinals. In the Word, where Egypt is treated of, mention is everywhere made of chariots and horses, and by chariots are there meant doctrinals sometimes false and sometimes true, and by horses are meant intellectuals also in both

senses. That chariots are doctrinals, may be seen above (n. 5321). The meaning of wagons is similar, but by these are signified the doctrinals of knowledges. Doctrinals of knowledges are doctrinals from the literal sense of the Word, and are especially serviceable to those who are being first introduced into the interior truths of the church — as for example, that widows, orphans, and the poor in the streets are objects of beneficence above others; as also the precepts of the Decalogue. These with many more are doctrinals of knowledges, and are signified by the wagons of Egypt. Such doctrinals, as they are the first which man learns, afterward also serve him as an ultimate plane; for when progress is made toward interior things, they become ultimates. In them likewise celestial and spiritual things actually terminate, since upon them these as it were stand and are supported; for the spiritual world has as it were its feet and their soles in the natural, and with man as to his spiritual life in the doctrinals of knowledges, in like manner as the internal sense of the Word has its feet in its literal sense. Wagons, by which these doctrinals are signified, are named only in a few passages in the Word. A wagon is mentioned by that term in the original tongue, where the ark is spoken of and said to be placed on it (1 Sam. vi. 7, 8: 2 Sam. vi. 3), and also when the tabernacle was sanctified (Num. vii. 3). The reason is that the ark represented heaven (n. 3478), which, as already said, stands and is supported upon the doctrinals of knowledges.

5946. *For your little ones, and for your wives.* That this signifies for those who have not yet knowledge, namely, of the interior things of the church, is evident from the signification of little ones, as those who have not yet knowledge of such things; and from the signification of wives, as affections for truth. For when men signify truths, as here the sons of Jacob, then their wives signify affections for truth; and on the other hand when men signify goods, their wives signify truths, but in this case the men are called

husbands (see n. 3236, 4510, 4823). Affections for truth, which are here the wives, have not knowledge of the interior things of the church except by means of truths, which are the men. Affections without these are like the will without the understanding, for the will cannot see or know anything except by the understanding, in which is its sight or eye.

5947. *And bring your father, and come.* That this signifies their service and accession, is evident from the signification of bringing their father, as service, of which below; and from the signification of coming, as accession (see above, n. 5941). In regard to service, which is signified by bringing their father, the case is this. Those things which are lower ought to serve those which are interior. The lower things are the truths of the church in the natural, which are represented by the sons of Jacob, but that which is interior is spiritual good, which is represented by Israel their father. Because this is interior, or what is the same, higher, it ought to be served by exterior or lower things. For lower things are formed for no other purpose than to be servants, inasmuch as they are formed that the interior may live and act in them and through them, and this in such manner that if the interior be taken away from them, they are nothing but vessels without life and action, thus altogether dead. This is the case with the body in respect to its spirit, and so when the spirit withdraws, the body at once falls dead. And so it is with the external man in respect to the internal, and also with the internal man in respect to the Lord; for the internal man is formed to receive life from the Lord and is nothing else than an organ of His life. Consequently it is formed to serve the Lord for all the uses which love to Him and charity toward the neighbor require, first in the natural world and afterward in the spiritual world.

5948. *Also let not your eye regard your household stuff.* That this signifies that things instrumental should not be

matters of concern, is evident from the signification of household stuff or vessels, as things instrumental. That these should not be matters of concern is signified by, let not your eye regard. There are things essential, and there are things instrumental. In order that what is essential may produce any effect, it must have what is instrumental as a means whereby to act; for as the instrumental is formed, so it acts. For example, the body is the instrument of its spirit; the external man is the instrument of the internal; knowledge is the instrument of truth; and truth is the instrument of good (n. 3068, 3079), and so on.

2 Things instrumental are called in the Word vessels, in the present case, household stuff, because they are mentioned with reference to their migration, thus to the things which were in their houses. But essentials are called in the Word real things, and are those things which act by means of instrumentals. Interiors, inasmuch as they act through exteriors, are therefore respectively essentials. By things instrumental not becoming matters of concern is meant that not they, but essentials should be regarded as an end, for so far as instrumentals are regarded as an end, so far essentials withdraw themselves and vanish. Thus if knowledge is regarded as an end and truths are of no concern, truths at length so vanish away that it cannot be apperceived whether they be truths. Also if truths are regarded as an end and good is of no concern, good at length so vanishes as not to be. Likewise if earthly, or corporeal, or worldly things are accounted as an end, so that they only and not heavenly things are objects of concern, heavenly things so vanish away that at length scarcely anything heavenly is acknowledged. These and similar things are signified by the words, Let not your eye regard your household stuff. But it is to be known that things are essential and instru-

3 mental relatively; that is, one thing is called essential because it acts by means of another as by its instrument or organ. But when another thing acts through that which

was an essential, then this latter becomes an instrumental, and so on. Moreover throughout the created universe there is not anything essential in itself; this is in the Supreme alone, that is, in the Lord, who, because He is *Esse* or the Essential in itself, is called Jehovah from *esse* [being]. All things else are only instrumentals. From this it now follows that the Lord alone should be regarded as an end, since, as was said, essentials and not instrumentals are to be so regarded.

5949. *For the good of all the land of Egypt is yours.* That this signifies that they have what is primary in importance in the natural mind, is evident from the signification of the land of Egypt, as the natural mind (see n. 5276, 5278, 5280, 5288, 5301): by the good of all that land is signified what is primary in value. By these words is also meant that if essentials and not instrumentals are matters of concern to them, they shall have instrumentals in abundance. For example: if truths are matters of concern, they shall have knowledges in abundance, which are the good of the land of Egypt. In like manner if good is matter of concern, they shall have truths in abundance. Knowledges indeed, and also truths, should be matters of concern, but they must regard good as their end. If the eye be upon good as an end, man is then in the sight of whatever follows from good, or in the perception of whatever depends upon it, which perception is never given unless good be the end, that is, unless that end reigns universally in each and every thing. It is as with the body 2
and its soul. Man must indeed have concern about his body, that it may be nourished and clothed and may enjoy the delights of the world; but all these not for the sake of the body, but for the sake of the soul, namely, that the soul in a sound body may act correspondently and fittingly and may have the body as an organ entirely obedient to it. Thus the soul must be the end. Yet neither should the soul be the end, but only the mediate end, for which man

should have care, not for its own sake, but for the sake of the uses which it may perform in both worlds. Moreover when man regards uses as the end, he regards the Lord as the end, for the Lord disposes for uses and arranges the
3 uses themselves. Inasmuch as few know what is meant by regarding a thing as an end, this also shall be told. To regard any thing as an end is to love it above other things, for what a man loves, this he regards as an end. That which man regards as an end is plainly discerned, for it rules universally within him. Thus it is continually present even at those times when he seems to himself not to be thinking at all about it, for it abides within him and constitutes his interior life, and thus secretly rules each and every thing. As for example, he who from the heart honors his parents, has that honor present in each and every thing which he does in their presence and which he thinks in their absence, and it is also apparent from his gestures and speech. So he who from the heart fears and honors God, has that fear and honor present in every thing which he thinks and speaks and does, because it is in him even when it does not seem to be present — as when he is engaged in occupations quite removed from it; for it rules universally, thus in every thing. That which rules in man is plainly apperceived in the other life, for the sphere of his whole
4 life which exhales from him is thence. From these things it may be evident how it is to be understood that God ought always to be set before the eyes — not that He ought to be thought about continually, but that the fear or the love of Him should reign universally, in which case God is kept before the eyes in everything. When this is the case, man does not think nor speak nor do what is opposed to Him and displeasing to Him; or if he does, then that which universally rules in him and lies interiorly concealed, manifests itself and admonishes him.

5950. Verses 21–23. *And the sons of Israel did so: and Joseph gave them wagons, according to the commandment*

(*mouth*) *of Pharaoh, and gave them provision for the way. And to all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good of Egypt, and ten she-asses laden with corn and bread and victual for his father by the way.* "And the sons of Israel did so" signifies effect from spiritual truths in the natural; "and Joseph gave them wagons, according to the commandment (mouth) of Pharaoh" signifies that from the internal they had doctrinals according to their pleasure; "and gave them provision for the way" signifies support from good and truth meanwhile. "And to all of them he gave each man changes of raiment" signifies truths initiated in good; "but to Benjamin he gave three hundred pieces of silver" signifies that the medium had fulness of truth from good; "and five changes of raiment" signifies much of truth from the natural. "And to his father he sent after this manner" signifies what was given freely to spiritual good; "ten asses laden with the good of Egypt" signifies better knowledges with many things of service; "and ten she-asses laden with corn and bread" signifies the truth of good and the good of truth also with many things of service; "and victual for his father by the way" signifies interior truth for spiritual good meanwhile.

5951. *And the sons of Israel did so.* That this signifies effect from spiritual truths in the natural, is evident from the signification of did so, as effect; and from the representation of the sons of Israel, as spiritual truths in the natural (see n. 5414, 5879). What spiritual truths in the natural are, must be told. Truths of faith outside of man, spirit, or angel, are not truths of faith, for they are not applied to any subject, in which they become so. But when they are applied to man, spirit, or angel as a subject, they then become truths of faith, but with a difference according to the states of life of every one. With those who are first

learning them they are only knowledges. Afterward if they are held in holy veneration, they reach further and become truths of the church. But when such are affected by them and live according to them, then they become spiritual truths; for good of love and of charity, which is solely from the spiritual world, then imbues them and causes them to be living, since to be affected by them and to live according to them is from that good. The quality of truths, which are called truths of faith, with those who live according to them, and with those who do not live according to them, has been shown to me. With those who do not live according to them they appeared as white filaments; and with those who had had these truths but had had nothing of good they appeared brittle; but with those who lived according to them they appeared as fibres from the brain filled with spirit and flexible. Thus these latter truths were animate, but the former were inanimate. From this it may be known that the quality of truths with men is according to the state of life of each. The truths which are represented by the sons of Jacob are truths not yet spiritual, because not yet made truths of life. But the truths which are represented by them as sons of Israel are spiritual, because from having been made truths of life, they are imbued with the good of love and of charity. These latter truths are here meant, because the subject is now initiation to conjunction of the truths in the natural, which are the sons of Jacob, with internal good, which is Joseph, by the medium, which is Benjamin, and also by spiritual good, which is Israel.

5952. *And* [*Joseph*] *gave them wagons, according to the commandment* (*mouth*) *of Pharaoh.* That this signifies that from the internal they had doctrinals according to their pleasure, is evident from the representation of Joseph, who is he that gave, as internal good — of which above; from the signification of wagons, as doctrinals (see n. 5945); and from the signification of, according to the command-

ment (mouth) of Pharaoh, as according to pleasure, namely, of spiritual truths, which are the sons of Israel; because these truths are in the natural which is represented by Pharaoh (n. 5160, 5799), and the wagons, by which are signified doctrinals, were placed at their disposal. It is said, according to their pleasure, because doctrinals, which are signified by the wagons of Egypt, are from the literal sense of the Word (n. 5945), which without the internal sense may be applied to any good whatever. For the Lord does not openly teach any one truths, but He leads him by means of good to thinking what is true, and He also inspires, unknown to man, apperception and consequent determination that such a thing is true because the Word so declares, and because this thing squares therewith. Thus the Lord adapts truths according to every one's reception of good; and inasmuch as this is according to every one's affection, thus in freedom, it is here said, according to their pleasure.

5953. *And gave them provision for the way.* That this signifies support from good and truth meanwhile, is evident from the signification of provision, as support from good and truth (see n. 5490).

5954. *And to all of them he gave each man changes of raiment.* That this signifies truths initiated in good, is evident from the signification of raiment or garments, as truths — of which below. Thus changes of raiment are truths which are new; and truths become new when they are initiated in good, since then they receive life. For the subject is the conjunction of the natural man with the spiritual, or of the external with the internal. When the conjunction is effected, then truths are changed and become new, for they receive life from influx of good — as just above (n. 5951). That to change the raiment or garments was representative of holy truths being put on, and that hence also arose changes of raiment, may be seen above (n. 4545). That by garments in the Word are signified 2

truths, is because truths clothe good almost as the vessels the blood, and fibres the animal spirit. That a garment is significative of truth, is because spirits and also angels appear clothed in garments, and each according to the truths appertaining to him. They appear in white garments who are in truths of faith by which good is procured, but they are in bright shining garments who are in truths of faith from good, for good shines through the truth, and gives
3 splendor (see n. 5248). That spirits and angels appear in garments, may be evident also from the Word, where it is mentioned that angels were seen — as in Matthew, when the angel was seen sitting at the Lord's sepulchre, *His appearance was as lightning, and His raiment white as snow* (xxviii. 3). In John: *Upon the thrones I saw four and twenty elders sitting, clothed in white garments* (Apoc. iv. 4). Again: He that sat upon the white horse *was clothed in a garment dipped in blood: and His name is called The Word of God. His armies which are in heaven followed Him upon white horses, clothed in fine linen, white and clean* (Apoc. xix. 11, 13, 14). Garments white as snow and fine white linen signify holy truths, for whiteness and shining white are predicated of truths (n. 3301, 3993, 4007, 5319), for the reason that they approach nearest to light, and the light which is from the Lord is Divine truth. Wherefore when the Lord was transfigured, His garments appeared as the light — as in Matthew: *And . . . Jesus . . . was transfigured* [*before them*]: *and His face did shine as the sun, and His garments became . . . as the light* (xvii. 2). That light is the Divine truth is known in the church, and that it is compared to a garment is evident in David: Jehovah covereth Himself *with light, as with a garment* (Ps. civ. 2).
4 That garments are truths is plain from many passages in the Word — as in Matthew: *When the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment?* wherefore

he was cast out into the outer darkness (xxii. 11–13). Who are understood by the man that had not on a wedding-garment, may be seen above (n. 2132). In Isaiah: *Awake, awake, put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem, the city of holiness: for henceforth there shall no more come into thee the uncircumcised and the unclean* (lii. 1) — beautiful garments standing for truths from good. In Ezekiel: *I clothed thee with broi-* 5 *dered work, and shod thee with seal skin, and I girded thee about with fine linen, and covered thee with silk. . . . Thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil* (xvi. 10, 13) — speaking of Jerusalem, by which is there meant the Ancient spiritual Church which was established by the Lord after the Most Ancient celestial Church had come to its end. The truths which were given unto that church are described by the raiment; broidered work is what is of knowledge, which when genuine appears indeed as broidered work and as lace in the other life — as has been given me to see; fine linen and silk stand for truths from good, but such as they are in heaven, because in its light they are most bright and transparent. Again in the same 6 prophet: *Fine linen in broidered work from Egypt was thy sail . . . blue and purple from the isles of Elishah were thy covering* (xxvii. 7) — speaking of Tyre, by which are represented knowledges of truth and good (n. 1201), which when genuine are the fine linen in broidered work from Egypt; good thence or the good of truth is the blue and purple. In David: *The King's daughter is all glori-* 7 *ous: her clothing is inwrought with gold. She shall be led unto the King in broidered work* (Ps. xlv. 13, 14) — the King's daughter standing for affection for truth, her clothing inwrought with gold for truths wherein is good, broidered work for the lowest truths. In the Apocalypse: *Thou hast a few names in Sardis which have not defiled their garments: and they shall walk with Me in white; for*

they are worthy. He that overcometh shall be clothed in white garments (iii. 4, 5) — not to defile the garments
8 meaning not to corrupt truths with falsities. Again: *Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame* (Apoc. xvi. 15) — where garments in like manner stand for truths. They are truths of faith derived from the Word, which are properly signified by garments. He who has not acquired these from that source, or truths or semblances of truth from his religion — as for example the Gentiles — and applied them to life, is not in good, howsoever he may suppose himself to be. For since he has no truths from the Word or from his religion, he suffers himself to be led by reasonings from evil spirits as well as from good, and thus cannot be protected by the angels. This is meant by the exhortation to watch and to keep his garments, lest he walk naked and they see
9 his shame. In Zechariah: *Joshua was clothed with filthy garments; thus he stood before the angel. And he . . . said unto those that stood before him . . . Take the filthy garments from off him. And unto him he said, See, I have caused thine iniquity to pass from thee, and am clothing thee with change of garments* (iii. 3, 4). Filthy garments stand for truths corrupted by falsities which are from evil; wherefore when those garments are removed and others put on, it is said, "See, I have caused thine iniquity to pass from thee." That iniquity does not pass away by a change of garments every one may know, and hence also every one may conclude that a change of garments was representative, as was also the washing of garments, which was commanded when the people were to be purified — as when they came near unto Mount Sinai (Exod. xix. 14), and when they were to be cleansed from things unclean (Lev. xi. 25, 40; xiv. 8, 9: Num. viii. 6, 7; xix. 21;
10 xxxi. 19–24). For cleansings from things unclean are effected by truths of faith, because these teach what is good, what is charity, what is the neighbor, what is faith, and that

there is a Lord, that there is a heaven, that there is eternal life. Without truths which teach, it is not known what these things are nor even that they are. Who of himself can know otherwise than that the good of the love of self and of the world is the only good appertaining to man, inasmuch as it is the enjoyment of his life? And who can know except from truths of faith that there is another good which can be applied to man, namely, the good of love to God and the good of charity toward the neighbor, and that in these goods is heavenly life; also that this good flows in through heaven from the Lord in proportion as man does not love himself above others and does not love the world more than heaven? From these things it may be evident that the purification, which was represented by the washing of garments, is effected by truths of faith.

5955. *But to Benjamin he gave three hundred pieces of silver.* That this signifies that the medium had fulness of truth from good, is evident from the representation of Benjamin, as the medium (see n. 5600, 5631, 5639, 5688, 5822); from the representation of Joseph who gave, as internal good (n. 5826, 5827, 5869, 5877); from the signification of three hundred, as what is full — of which below; and from the signification of silver, as truth (n. 1551, 2954, 5658). Therefore it is plain that by his giving to Benjamin three hundred pieces of silver is signified that he gave unto the medium fulness of truth from good; for the medium which Benjamin represents is interior truth by influx from the celestial internal (n. 5600, 5631). That three hundred signifies what is full, is because the number arises from three and a hundred by multiplication, and three signifies what is full (n. 2788, 4495) and a hundred signifies much (n. 4400); for what compound numbers involve is evident from the simple numbers of which they are compounded. Three hundred also involves a like meaning, 2
where it is mentioned elsewhere in the Word — as for example that the ark of Noah was three hundred cubits in

length (Gen. vi. 15), also that there were three hundred men by whom Gideon smote Midian, of whom it is written in the Book of Judges: *The number of them that lapped, putting their hand to their mouth, was three hundred men. . . . And Jehovah said unto Gideon, By the three hundred men that lapped will I . . . deliver Midian into thine hand. . . . And* Gideon *divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, and torches within the pitchers. . . . And they blew the three hundred trumpets, and Jehovah set every man's sword against his fellow, and against all the host* (vii. 6, 7, 16, 22). By the three hundred men in this passage is also signified what is full, as also by the three companies into which these three hundred were divided; and by the hundred which was the number of every company is signified much and enough, consequently that they would be sufficient against Midian. Moreover all these things were representative, namely, that they were taken who lapped water in the hand, that every one had a trumpet, and that there were pitchers in which were torches; and this, because by Midian against whom they were going was represented truth which was not truth, because there was not good of life. But each of these things, by the Divine mercy of the Lord, will be treated of elsewhere. That numbers also were representative, is evident from many other passages, as that the number seven was representative in Joshua, when they took Jericho; for it was then commanded that seven priests should bear seven jubilee trumpets before the ark, and that on the seventh day they should compass the city seven times (vi. 4).

5956. *And five changes of raiment.* That this signifies much of truth from the natural, is evident from the signification of five, as much (n. 5708); and from the signification of changes of raiment, as truths initiated in good. That it is from the natural, is because garments are predicated of the natural. That the medium which is repre-

sented by Benjamin had truth from the natural, is because to be a medium it derives somewhat from the internal and somewhat from the external (n. 5822). That which is from the internal is meant by the medium having fulness of truth from good, which is signified by the three hundred pieces of silver — of which just above (n. 5955). That which is from the external is meant by much of truth from the natural, which is signified by the five changes of raiment.

5957. *And to his father he sent after this manner.* That this signifies what was given freely to spiritual good, is evident from the representation of Israel who is here the father, as spiritual good from the natural (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833); and from the signification of sending, as giving freely. For everything which flows in from the Lord through the internal into the external or into the natural, even what flows into spiritual good, which is Israel, because this good is from the natural, is given freely. The Lord indeed requires humiliation, worship, giving of thanks, and many things from man, which appear as recompense to Him, and thus it appears as if He did not give freely. But the Lord does not require these for His own sake, inasmuch as the Divine derives no glory from man's humiliation, worship, and thanksgiving. In the Divine there is nothing at all conceivable of self-love, requiring such things to be done for His sake; but they are required for the sake of man himself, since when man is in humiliation he can then receive good from the Lord, for he is then separated from self-love and its evils which oppose. Wherefore the Lord desires man to come into a state of humiliation for his own sake, because when he is in that state the Lord can flow in with heavenly good. It is similar in regard to worship and giving thanks.

5958. *Ten asses laden with the good of Egypt.* That this signifies [better] * knowledges with many things of service, is evident from the signification of ten, as much

* As in n. 5950.

(see n. 3107, 4638, 5708) ; from the signification of asses, as knowledges (n. 5741), in the present case the lowest knowledges (n. 5934), which because they carry interior things are things of service ; and from the signification of the good of Egypt, as knowledges (see above, n. 5942, 5949), but knowledges of the church, for these properly are signified by Egypt (n. 4749, 4964, 4966). That these are the good of Egypt, is because they were sent by Joseph to Israel, that is, from the celestial internal to spiritual good.

5959. *And ten she-asses laden with corn and bread.* That this signifies the truth of good and the good of truth, also with many things of service, is evident from the signification of ten, as much — of which above (n. 5958) ; from the signification of she-asses, as things of service — of which also just above (n. 5958) ; from the signification of corn, as the good of truth (n. 5295, 5410), but here the truth of good, because from the celestial internal which is Joseph ; and from the signification of bread, as the good of that truth (n. 276, 680, 2165, 2177, 3478, 3735, 4211, 4217, 4735, 4976). In regard to corn signifying the truth of good and in other places the good of truth, the case is this. The signification is different when influx is from the celestial internal, from what it is when from the spiritual internal. That which flows in from the celestial internal is nothing but good, which indeed has in itself truth, but this truth is good. But that which flows in from the spiritual internal is nothing but truth, which when it becomes of the life is called the good of truth. Hence now it is that corn sometimes signifies the good of truth and sometimes the truth of good, in the present case the truth of good, because from the celestial internal, which is Joseph. That she-asses carried the corn and bread, and he-asses the good of Egypt, is because by he-asses are signified things of service so far as they relate to truth, and by she-asses are signified things of service so far as they relate to good. For

this reason the he-asses were laden with such things as were suitable for them, and the she-asses with such as were suitable for them. Unless this had been the case, there would have been no need to make mention that there were asses and she-asses, and what the one and the other were laden with.

5960. *And victual for his father by the way.* That this signifies interior truth for spiritual good meanwhile, is evident from the signification of victual, as interior truth, for this exists from the truth of good and the good of truth, which are signified by corn and bread (see n. 5959), and interior truth moreover is nutriment to spiritual good; from the representation of Israel who is here the father, as spiritual good (n. 5957); and from the signification of, by the way, as in the meantime, namely, before he should be come, that is, before full conjunction should be effected.

5961. Verses 24–28. *And he sent his brethren away, and they departed: and he said unto them, Strive not in the way. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. And they told him, saying, Joseph is yet alive, and he is ruler over all the land of Egypt. And his heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.* "And he sent his brethren away, and they departed" signifies concealment; "and he said unto them, Strive not in the way" signifies perception given that they should be in tranquillity. "And they went up out of Egypt" signifies a receding from the knowledges of the church; "and came into the land of Canaan unto Jacob their father" signifies habitation where was natural good but not spiritual good. "And they told him, saying" signifies influx and apperception; "Joseph is yet alive" signifies that the internal was

not rejected; "and he is ruler over all the land of Egypt" signifies that the natural mind is under the power of it. "And his heart fainted, for he believed them not" signifies deficiency of the life of the natural and thence of understanding. "And they told him all the words of Joseph, which he had said unto them" signifies influx from the celestial of the spiritual; "and when he saw the wagons which Joseph had sent to carry him" signifies doctrinals thence which might convince; "the spirit of Jacob their father revived" signifies new life. "And Israel said" signifies spiritual good now; "It is enough; Joseph my son is yet alive" signifies joy that the internal had not perished; "I will go and see him before I die" signifies desire for conjunction previous to a new representative.

5962. *And he sent his brethren away, and they departed.* That this signifies concealment, is evident from the signification of sending away, as removing from himself, consequently being no more present with them as before; and from the signification of going or departing, as living, and living more remotely, as also leaving (see n. 3335, 3416, 3690, 4882, 5493, 5696); thus it means being concealed. That removal from the celestial internal and thus the concealment of it is now treated of, is manifest from the things
2 which follow in their internal sense. He who does not know how it is with the state of life of spirits and angels in the heavens, cannot know why the concealment of truth and of good should now be described, when they had been in the light thereof just before. The state of life in heaven is this, that spirits and angels have their morning, midday, and evening, also twilight, and again morning, and so on. It is their morning when the Lord is present and blesses them with manifest happiness; and they are then in the perception of good. It is their midday when they are in the light of truths, and it is their evening when they are removed therefrom; and then it appears to them that the Lord is more remote and even concealed from them. All

who are in heaven undergo and pass through these changes, and cannot otherwise be continually perfected, for thereby they have relative states, and from the relative states more perfect perception, since they thereby know what is not happy, because they thereby know what is not good and what is not true. It is worthy of admiration that one state 3
is never altogether like another to eternity, also that one spirit and angel does not pass through similar changes of state as another, for the reason that one is not altogether like another as to good and truth — just as neither is one man precisely like another in face. But yet the Lord out of these varieties makes unity. It is a general law that every *one*, in which there is some quality, exists from various things which are reduced into such unanimity as by agreement of harmony that they all appear as one. The unity thus formed or union in the heavens is effected by love and charity (see also, n. 3241, 3267, 3744, 3745, 3986, 4005, 4149, 4598). The concealment which is signified 4
by Joseph's sending his brethren away and their departing, is called in the Word evening, and occurs with angels at the times when they do not perceive the Lord present — for there is in heaven continual perception of the Lord. When they are in a state of non-perception, they are not then affected with good, neither do they see truth, as before; this troubles them, but shortly afterward the dawn comes and so the morning.

5963. *And he said unto them, Strive not in the way.* That this signifies perception given that they should be in tranquillity, is evident from the signification of saying unto them, as perception given from the internal, which is Joseph — of which often above; and from the signification of not striving in the way, as abiding in tranquillity; for strife with others is intranquillity, because it is disturbance of mind. The varying states in the other life, of which mention has been made just above (n. 5962), are according to their perception of good and truth, thus according

to their perception of the Lord's presence. According as they have such perception, they have tranquillity; for they who are in the perception of the Lord's presence are in the perception that each and everything which befalls them tends to their good, and that evils will not reach them; thus they are in tranquillity. Without such faith or confidence in the Lord one can never come to tranquillity of peace, thus neither to blessedness in joy, because that blessedness dwells in tranquillity of peace.

5964. *And they went up out of Egypt.* That this signifies a receding from the knowledges of the church, is evident from the signification of going up thence, as receding — going up out of Egypt into the land of Canaan and coming down from that land into Egypt is spoken of for a reason several times stated above — in the present case by going up is signified departing; and from the signification of Egypt, as in the proper sense the knowledges of the church (see n. 4749, 4964, 4966). That these knowledges are here signified, is because they were in them when in Egypt with Joseph (n. 5958). Removal from those things which are of good and of truth, thus from those things which are of the church, is here treated of even to the last verse of this chapter, which removal is meant by the concealment mentioned above (n. 5962) and here by receding. This state in the Word is signified by evening. When one is in this state, he recedes from things that are heavenly and spiritual, and accedes to such as contain nothing spiritual and heavenly. But this concealment or receding does not come to pass by the Lord's concealing Himself or receding, but by their own act, for they can no longer be withheld from their proprium because it is not in accord. Wherefore this state arrives when they are left to themselves or their proprium, and so far as they are thus left or are immersed therein, so far they recede from those things which are of heaven and so far good becomes imperceptible to them and truth obscure. From this it is evident

that the Lord does not conceal Himself, but that man, spirit, and angel conceal themselves.

5965. *And came into the land of Canaan unto Jacob their father.* That this signifies habitation where was natural good but not spiritual good, is evident from the signification of the land of Canaan, as the church (n. 3686, 3705, 4447, 4517, 4736), thus the habitation of those who represented the church, who, it is well known, were the posterity of Jacob; and from the representation of Jacob, as natural good (n. 3305, 3659, 3775, 4009, 4073, 4234, 4538), but not spiritual good, for this is represented by Israel; that Jacob represents the external of the church and Israel the internal, has been before shown (n. 4286, 4570). Whether we speak of natural good or the external of the church, and whether of spiritual good or the internal of the church, it is the same thing, for natural good constitutes the external of the church and spiritual good the internal of the church. That is called spiritual which 2
is in the light of heaven, for what is in that light has in it affection for good and perception of truth. These are in that light, because that light is from the Lord. Wherefore they who are in spiritual good and truth are in the internal of the church, for as to their head they are in heaven. But that is called natural which is in the light of the world, and what is in this light has not affection for good and perception of truth in itself, but out of itself; for the light of heaven flows in and illumines what is round about, thus what is without, not what is within, and causes good to be known as good and truth to be known as truth, because it is so said, not that it is perceived to be so. They therefore who are in natural good are in the external of the church, for they are not with their head in heaven, but the head is illumined thence from without. Jacob is now called Jacob, not Israel, for the reason that now they are in externals — as is plain from what has been said above.

5966. *And they told him, saying.* That this signifies in-

flux and apperception, is evident from the signification of telling [or showing], as being communicated and conjoined (see n. 4856, 5596), thus also influx, for that which is told flows into the thought ; and from the signification of saying in the historicals of the Word, as perception — of which frequently above — and thus also apperception.

5967. *Joseph is yet alive.* That this signifies that the internal was not rejected, is evident from the representation of Joseph, as internal good (see n. 5805, 5826, 5827, 5869, 5877) ; and from the signification of being alive, as yet to be, thus not rejected. That being alive is not to be rejected, is because the internal, which is represented by Joseph, was at first rejected by the sons of Jacob, and because then their father had believed that he had perished by evils and falsities (n. 5828) ; thus now by being alive is signified that it is not so.

5968. *And he is ruler over all the land of Egypt.* That this signifies that the natural mind is under the power of it, is evident from the signification of being ruler, as that something was under its power ; and from the signification of the land of Egypt, as the natural mind (see n. 5276, 5278, 5280, 5301).

5969. *And his heart fainted, for he believed them not.* That this signifies deficiency of the life of the natural and thence of understanding, is evident from the signification of the heart fainting, as deficiency of life ; and because it is said of Jacob, by whom is represented natural good (see n. 5965), deficiency of the life of the natural is meant ; and from the signification of not believing, as deficiency of understanding. That it is said, thence, is because the life which is of the will always precedes and the life of the understanding follows. The reason is that in the will alone is life, and not in the understanding except from the will. It is evident from the good which is of the will and from the truth which is of the understanding, that life is in good, but not in truth except from good ; for it is manifest that

what lives is always prior and that what lives thence is posterior. This is the reason why it is said a deficiency of the life of the natural and thence of understanding, which is signified by his heart fainting for he believed them not.

5970. *And they told him all the words of Joseph, which he had said unto them.* That this signifies influx from the celestial of the spiritual, is evident from the signification of telling, as influx (see n. 2951, 5481, 5797); and from the representation of Joseph, as the celestial of the spiritual (n. 4286, 4592, 4963, 5307, 5331, 5332, 5417).

5971. *And when he saw the wagons which Joseph had sent to carry him.* That this signifies doctrinals thence which might convince, is evident from the signification of wagons, as doctrinals (see n. 5945, 5952); from the signification of, which Joseph had sent, as which were from the celestial internal; and from the signification of, to carry him, as which might convince, for to carry him to Joseph that he might see him means to convince. Moreover that he was convinced by seeing the wagons, is manifest from the words which now follow, namely, "The spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive."

5972. *The spirit of Jacob their father revived.* That this signifies new life, is evident from the signification of the spirit reviving, as new life; and from the representation of Jacob, as natural good (see n. 5965). Thus by the spirit of Jacob reviving is signified new life to natural good. Life becomes new when what is spiritual flows in from the internal and acts from the interior in those things which are in the natural. Thereby natural good becomes spiritual, adjoined to the spiritual good which is represented by Israel. For which reason also Jacob is now called Israel; for it is said, "The spirit of Jacob revived: and Israel said."

5973. *And Israel said.* That this signifies spiritual good now, is evident from the representation of Israel, as spiritual good (see n. 5801, 5803, 5807, 5817, 5819, 5826,

5832, 5833). What is meant by spiritual good, which is Israel, and what by natural good, which is Jacob, may be seen above (n. 5965). He who is unacquainted with the internal sense of the Word can in no wise know why Jacob is called sometimes Jacob and sometimes Israel, for in the same chapter, and even in the same verse, now one name is used and now the other. Hence it may be very evident that there is an internal sense in the Word, as here where it is said, The spirit of Jacob their father revived, and Israel said; and in like manner in other passages: *But Benjamin, Joseph's brother, Jacob sent not with his brethren. . . . And the sons of Israel came . . . among those that came* (xlii. 4, 5). Again: *Israel took his journey. . . . And God said unto Israel in the visions of the night . . . Jacob, Jacob. And he said, Here am I* (xlvi. 1, 2). Again: *Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father* (xlvi. 5). Again: *All the souls of the house of Jacob, which came into Egypt, were seventy. . . . And Joseph made ready his chariot, and went up to meet Israel. . . . And Israel said unto Joseph* (xlvi. 27, 29, 30). Again: *Israel dwelt in the land of Egypt, in the land of Goshen. . . . Jacob lived in the land of Egypt seventeen years. . . . And the days of Israel drew near to die* (xlvii. 27–29). Again: *And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph* (xlviii. 2, 3). Again: *Jacob called his sons, and said . . . Assemble yourselves, and hear, ye sons of Jacob; and hearken unto Israel your father* (xlix. 1, 2). And in the same chapter: *Cursed be their anger, for it was fierce, and their wrath, for it was hard: I will divide them in Jacob, and scatter them in Israel* (ver. 7). Also: *The arms of his hands shall be made strong by the hands of the Mighty One of Jacob; from thence is the shepherd, the stone of Israel* (ver. 24) — besides frequently in the Prophets.

5974. *It is enough; Joseph my son is yet alive.* That

this signifies joy that the internal had not perished, is evident from the representation of Joseph, as the celestial internal; and from the signification of being alive, as not having perished, nor having been rejected (see above, n. 5967); that joy is involved is manifest.

5975. *I will go and see him before I die.* That this signifies desire for conjunction previous to a new representative, is evident from the signification of going and seeing, as being conjoined. The reason why seeing is being conjoined is that interior sight in the spiritual world conjoins. For interior sight is thought, and in a society there when many act as one, and also in choirs, what one thinks another also thinks; thus thought conjoins. And likewise when any one thinks of another, he becomes present; thus also thought conjoins. From this it is, that by going and seeing is signified conjunction. The desire for conjunction arises from the joy spoken of just above (n. 5974). The meaning is further evident from the signification of, before I die, as before a new representative, namely, a new form of representation. For in the Word representatives succeed each other in such a manner that when one person dies, there follows either a like representative by another person or another representative, thus a new representative (see n. 3253, 3259, 3276) — as when Abraham died, a representative by Isaac succeeded; and when he died, a representative by Jacob succeeded; and when he died, a representative by his posterity succeeded. This is the new representative which is meant.

CONTINUATION CONCERNING THE ANGELS AND SPIRITS WITH MAN.

5976. At the close of the preceding chapter it was shown that there are with every man two spirits from hell and two angels from heaven, who cause communication to

be both with hell and heaven, and cause man to be in freedom.

5977. That there are two, is because there are two kinds of spirits in hell and two kinds of angels in heaven, to which the two faculties in man, namely, the will and the understanding, correspond. Spirits of the one kind are simply called spirits and act into what is of the understanding. Those of the other kind are called genii and act into what is of the will. The two kinds are also most distinct from each other. For they who are simply called spirits infuse falsities, inasmuch as they reason against truth and are in the enjoyment of their life when they can make what is true to appear as false and what is false to appear as true. But they who are called genii infuse evils, act into the affections and lusts of man, and scent in a moment what man desires. If this is good, they bend it most cunningly into evil, and are in the enjoyment of their life when they can make good to be apperceived as evil and evil as good. It was allowed them to act into my desires, that I might know of what nature they are and how they act, and I can confess that unless the Lord had guarded me by angels they would have perverted my desires into lusts of evil, and this in a manner so hidden and silent that I should scarcely have noticed anything about it. These latter, who are called genii, have nothing at all in common with those who are called spirits. The genii have no concern as to what a man thinks, but only as to what he loves; whereas the spirits have no concern about what a man loves, but about what he thinks. The genii place their enjoyment in being silent, but the spirits in talking. The two are also altogether separated from each other. The genii are in the hells behind at a great depth, and are invisible there to the spirits; and when one looks in there, they appear as flitting shadows. But the spirits are in the hells at the sides and in front. This now is the reason that there are with man two spirits from hell.

5978. That there are two angels with every man, is because there are also two kinds of angels, of which one kind act into what is of man's will and the other into what is of his understanding. They who act into what is of man's will, act into his loves and ends of life, consequently into what is good in him. But they who act into what is of man's understanding act into his faith and principles, consequently into what is true in him. These two also are most distinct from each other. They who act into what is of man's will are called celestial, and they who act into what is of his understanding are called spiritual. To the celestial are opposed the genii, and to the spiritual the spirits. These things it has been given me to know by much experience, for I am continually in company and discourse with them both.

5979. Man who is in faith believes that none but angels from heaven are with him and that diabolical spirits are altogether removed from him. But I can assert that in the case of a man who is in the lusts and enjoyments of the love of self and of the world, and regards these as ends of life, diabolical spirits are so near to him as to be in him and to rule both his thoughts and affections. Angels from heaven cannot in any wise be within the sphere of such, but are without. Consequently the angels recede as the infernal spirits approach nearer. But yet the angels from heaven in no case recede altogether from man, for then all would be over with him, since if he should be without communication with heaven by means of the angels, he could not live. That infernal spirits and heavenly angels 2
are with man, is also in a manner of the doctrine of faith of Christian Churches. For the doctrine declares that all good is from God, and that evil is from the devil, and preachers confirm this by their prayers in the pulpit that God may govern their thoughts and their words, and by their saying that when justified all of their endeavors, even the least, are from God; also that when man lives well he

suffers himself to be led by God, and likewise that angels are sent by God to minister to man. And on the other hand, when man has committed any enormous evil, they say that he has suffered himself to be led by the devil, and that such evil is from hell. They would also have said that spirits from hell flowed into the interior evils which are of the will and the thought, if they had acknowledged these evils to be so great.

5980. The angels attentively and continually observe what the evil spirits and genii with man are intending and attempting; and so far as man suffers it, they bend what is evil into what is good, or to what is good, or toward what is good.

5981. There appear to view sometimes with infernal spirits and genii things base and filthy, and in fact such things as an evil man thinks and speaks. Lest the angels on account of such things should entirely flee away, these base and filthy things are with them apperceived more mild than they are in themselves. That I might know how such things are apperceived by the angels, there was given me the angelic apperception when the base things presented themselves, which was such that I felt nothing of horror. They were turned into a mildness such as cannot be described, but can only be compared with things angular and pungent when the angularity and pungency are taken away from them. Thus the base and filthy things appertaining to infernal spirits and genii are dulled with the angels.

5982. The Lord places man in an equilibrium between evil and good and between what is false and what is true, by means of evil spirits on the one hand and angels on the other, so that man may be in freedom. For in order that man may be saved he must be in freedom, and in freedom be drawn away from evil and led to good. Whatever is not effected in freedom does not abide, because it is not appropriated. This freedom is from the equilibrium in which he is held.

5983. That by the two spirits and by the two angels man has communication with hell and with heaven, may be evident from this, that in the other life one society cannot have communication with another, or with an individual, except by spirits who are sent forth by them. These emissary spirits are called subjects, for through them as subjects societies speak. To send forth subjects to other societies and thereby to procure communication, is a customary thing in the other life, and is very well known to me by this, that subject spirits have been sent to me a thousand times, and that without them the societies could not know anything respecting me and could communicate nothing to me respecting themselves. Thus it may be known that the spirits and genii with man are nothing else than subjects, by which he has communication with hell, and that the celestial and spiritual angels are subjects, by which he has communication with the heavens.

5984. The spirits who are in the world of spirits, when they wish to have communication with several societies, are accustomed to send forth subjects, to each society one. And I have observed that evil spirits have sent many round about and have arranged them as a spider its webs, they who send them forth remaining in the midst. And what has surprised me, they know how to do this as from a sort of instinct. For they who have known nothing of such things in the life of the body, immediately do this in the other life. From this also it may be evident that communications are effected by emissary spirits.

5985. The subject spirit is he in whom are concentrated the thoughts and speech of many, and thus many are presented as one. And because a subject thinks and speaks nothing at all from himself, but from others, and the thoughts and speech of others are therein presented to the life, therefore they who flow in suppose that the subject spirit is as nothing and scarcely animate, being merely receptive of their thought and speech. But the subject on

the other hand supposes that he does not think and speak from others, but of himself alone. Thus fallacies delude both. It has been frequently given to me to say to a subject that he thinks and speaks nothing from himself, but from others; and also that those others suppose that a subject is not able to think and speak anything from himself, thus that he appears to them as a person in whom there is nothing of life from himself. Upon hearing this, he who was the subject was very indignant. But that he might be convinced of the truth, it was given him to speak with the spirits who flowed in, and they then confessed that a subject does not think and speak anything from himself, and thus that he appears to them to be something scarcely animate. It happened also on a time that he who said that a subject was nothing, became himself a subject, and then the rest said of him that he was nothing, at which he was greatly enraged, and yet was thereby instructed how the case is.

5986. It is worthy to be mentioned that it has frequently been shown by experience that no one either in heaven or in hell thinks, speaks, wills, and acts from himself, but from others, and thus at last each and every one from the common influx of life, which is from the Lord. When I have heard them say that a subject did not think and speak anything from himself, and yet that the subject thought that it was solely from himself, it has then been frequently given to speak with those who flowed into the subject; and when they persisted in the assertion that they thought and spoke from themselves, but not so the subject from himself, and because they supposed that they so thought and spoke, it was further given to tell them that this is a fallacy, and that they as well as the subject thought and spoke from others. In order to confirm this point, it was also given to speak with those who flowed into these latter, and when they also made a like confession it was further given to speak with those who flowed into these, and so on in a continued

series. Thus it became plain that every one thought and spoke from others. This experience excited in the spirits the utmost indignation, for every one of them wishes to think and speak from himself. But because they were thereby instructed how it is, it was said to them that everything of thought and also of will flows in, since there is but one only life, from which those faculties of life are; and that this life flows in from the Lord through a wonderful form, which is the heavenly form, not only in a general way into all, but also particularly into each; and that it is varied everywhere according to the form of each subject, as this agrees or disagrees with the heavenly form. From this it may also be evident how the case is with man, of which more will be said in what follows, when treating of influx.

5987. The more there are who concentrate their look into one subject, the stronger is the subject's power of thinking and speaking. The power is increased according to the number of those looking together. This was also shown me by the withdrawing of some who flowed in, when the subject's power of thinking and speaking was diminished.

5988. There were subject spirits with me near the head, who talked as if they were asleep, but still they talked well, as they who are not in a state of sleep. It was observed that evil spirits flowed into these subjects with malignant deceits, but that the influx into them was instantly dissipated; and inasmuch as they knew that these same had before been their subjects, therefore they complained that they were no longer so. The reason was that good spirits could now act into them when they were in sleep, and thus that by their influx the malignant suggestions of the evil spirits were dispelled. But still the evil spirits were compelled to flow in into these subjects and not into others. From this it is plain that there are subjects of diverse kind and nature, and that the variations are according to the disposal of the Lord.

5989. The most deceitful who are over the head once took to themselves subjects and sent them forth to me, that they might flow in with their deceits; but they were much disappointed. One, when he was made a subject, writhed back and closed himself and folded himself as in a fold, that he might thereby reject from himself the influx. Thus he extricated himself from them. They next took another, but neither could they force him to speak, he being more wily than they, which he manifested by rolling himself as it were into the form of a spiral. Thus they were deluded. Moreover evil spirits do not always send forth subjects from their own, but observe what spirits are with others, and also in what place they are who are simple and obedient, and these they make subjects for themselves. This is effected by directing their thoughts into the subject spirit and infusing into him their own affections and persuasions, whereby he is no longer his own master, but serves them for a subject. Of this he is sometimes ignorant.

5990. There are very many spirits at this day who are desirous not only to flow into man's thoughts and affections, but also into his speech and acts, thus even into the things of his body, when yet the things of the body are exempt from the particular influx of spirits and angels and are governed by general influx. In other words, when what is thought is determined into speech, and what is willed is determined into acts, the determination and transition into the body is according to order and is not governed by any spirits in particular; for to flow into man's bodily parts is to possess him. The spirits who will and intend this, are those who in the life of the body had been adulterers, that is, who had perceived delight in adulteries and persuaded themselves that they were lawful, and also those who had been cruel. The reason is that both the former and the latter are corporeal and sensual above all others, and have rejected from themselves all thought concerning heaven, by attributing all things to nature and nothing to the Di-

vine. Thus they have closed up interior things to themselves and have opened external things; and because in the world they were solely in the love of these, therefore in the other life they are in the desire of returning into them through man by possessing him. But it is provided 2 by the Lord that such should not come into the world of spirits, for they are kept shut up closely in their hells. So there are no external possessions at this day, but yet there are internal * possessions, likewise by the infernal and diabolical crew; for evil men think such things as are filthy, and also cruel toward others, likewise such as are adverse and malignant toward what is Divine; and unless such thoughts were checked by fear of the loss of honor, of gain, and of reputation on account of such things, of punishment from the law and of life, they would burst forth openly, and thus such men would rush more than they that are possessed into the destruction of others and into blasphemies against those things which are of faith. But these external restraints cause them not to seem to be possessed, when yet they are so as to interiors, but not as to exteriors. This is very manifest from such as they in the other life, where external restraints are removed. There they are devils, being continually in the enjoyment and desire of ruining others and of destroying whatsoever is of faith.

5991. There were spirits seen by me who should be called corporeal spirits. They arose out of a depth at the side of the sole of the right foot, and they appeared to the sight of my spirit as in a gross body. When I asked who they were that are such, it was said that they are those who in the world have been distinguished by their talents and also in science, and have thereby confirmed themselves entirely against the Divine, thus against those things which are of the church; and because they have fully persuaded themselves that all things should be attributed to nature, they have closed their interiors, thus what is of the spirit,

* The Latin has *externæ*.

more than others. Hence they appear grossly corporeal. Among them was one who during his life in the world had been known to me and was at that time among the eminent for gifts of genius and for erudition. But these, which are means of thinking well concerning things Divine, were to him the means of thinking against them and of persuading himself that they are nothing; for he who excels in genius and in learning possesses more means than others which he may use for confirmation. Thus he was interiorly possessed, but in external form he appeared as a man of civility and good morals.

5992. The angels by whom the Lord leads and also protects man are near the head. It is their office to inspire charity and faith and to observe man's enjoyments, in what direction they turn, and to modify and bend them to good, so far as they can of man's free-will. It is forbidden them to act violently and thereby to break man's lusts and persuasions, but they must act with gentleness. It is their office also to govern the evil spirits who are from hell, and this is effected in innumerable ways, of which the following only may be mentioned. When the evil spirits infuse things evil and false, the angels instil things true and good, which if not received are nevertheless means by which they moderate the evil. The infernal spirits are continually assaulting and the angels affording protection.
2 Such is order. The angels principally moderate the affections, for these constitute the life of man and also his freedom. The angels also observe whether any hells are opened which were not open before, from which there is influx with man, as is the case when man brings himself into any new evil. These hells the angels close, so far as man suffers, and remove any spirits that attempt to emerge therefrom. Moreover the angels dissipate foreign and new
3 influxes from which are evil effects. Especially do the angels call forth goods and truths which are in man, and oppose them to the evils and falsities which the evil spirits

excite. Thus man is in the midst and does not apperceive the evil or the good; and inasmuch as he is in the midst, he is in freedom to turn himself either to the one or to the other. By such means angels from the Lord lead and protect man, and this every moment, and every moment of a moment. For if the angels should only intermit their care a single instant, man would be plunged into evil, from which he could never afterward be led forth. These things the angels do from the love which they have from the Lord, for they perceive nothing more delightful and more happy than to remove evils from man and to lead him to heaven. That this is joy to them may be seen in Luke (xv. 7). That the Lord has such care for man, and this continually from the first germ of his life to the last, and afterward to eternity, scarce any man believes.

5993. From these things it may now be evident that in order that man may have communication with the spiritual world, there must be adjoined to him two spirits from hell and two angels from heaven, and that without these he would not have any life at all. For man cannot in any wise live from general influx, as animals devoid of reason live (concerning which see n. 5850), for the reason that his whole life is contrary to order. Forasmuch as he is in this state, if he were acted upon by general influx alone, he must needs be acted upon only from the hells, but not from the heavens; and if not from the heavens, he would have no interior life, thus no life of thought and will proper to man, and not even such as a brute animal has; for man is born without any use of reason, and can be initiated into it only by influx from the heavens. From what has been 2 adduced it is also manifest that man cannot live without communication with the hells by means of spirits there; for the whole of his life which he derives from his parents by inheritance, and everything which he himself superadds of his own, is of love for self and for the world — not of love to the neighbor, and still less of love to God. And

inasmuch as the whole of man's life from the proprium is of love for self and for the world, it is thus a life of contempt of others in comparison with himself, and of hatred and revenge against all who do not favor himself. Thus also it is a life of cruelty; for he who hates desires to kill, and is therefore most highly delighted with the destruction of others. To these evils unless spirits of a like nature were adjoined, which spirits cannot be from any other place than from hell, and unless man were thereby led according to the enjoyments of his life, he could never be bent toward heaven. He is bent in the beginning by his very enjoyments. By these he is also placed in freedom, thus at length in free choice.

CHAPTER FORTY-SIXTH.

1. And Israel took his journey and all that he had, and came to Beer-sheba, and sacrificed sacrifices unto the God of his father Isaac.

2. And God said unto Israel in the visions of the night, and He said, Jacob, Jacob. And he said, Here am I.

3. And He said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

4. I will go down with thee into Egypt; and I will cause thee to go up, even going up: and Joseph shall put his hand upon thine eyes.

5. And Jacob rose up from Beer-sheba; and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6. And they took their cattle, and their acquisition which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7. His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8. And these are the names of the sons of Israel, which came into Egypt, of Jacob and his sons: Reuben, Jacob's firstborn.

9. And the sons of Reuben; Hanoch, and Pallu, and Hezron, and Carmi.

10. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11. And the sons of Levi; Gershon, and Kohath, and Merari.

12. And the sons of Judah; Er, and Onan, and Shelah, and Perez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron and Hamul.

13. And the sons of Issachar; Tola, and Puvah, and Iob, and Shimron.

14. And the sons of Zebulun; Sered, and Elon, and Jahleel.

15. These are the sons of Leah, which she bare unto Jacob in Paddan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

16. And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17. And the sons of Asher; Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18. These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls.

19. The sons of Rachel Jacob's wife; Joseph and Benjamin.

20. And unto Joseph were born in the land of Egypt, which Asenath the daughter of Poti-phera priest of On bare unto him, Manasseh and Ephraim.

21. And the sons of Benjamin; Bela, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22. These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

23. And the sons of Dan; Hushim.

24. And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25. These are the sons of Bilhah, whom Laban gave unto Rachel his daughter, and these she bare unto Jacob: all the souls were seven.

26. All the souls that came with Jacob into Egypt,

which came out of his thigh, besides Jacob's sons' wives, all the souls were sixty and six;

27. And the sons of Joseph, which were born to him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were seventy.

28. And he sent Judah before him unto Joseph, to show the way before him unto Goshen; and they came into the land of Goshen.

29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he appeared unto him, and fell on his neck, and wept on his neck a good while.

30. And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive.

31. And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and will say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;

32. And the men are shepherds of the flock, for they are men of cattle; and they have brought their flocks, and their herds, and all that they have.

33. And it shall be that Pharaoh shall call you, and shall say, What are your works?

34. And ye shall say, Thy servants have been men of cattle from their youth even until now, both we, and our fathers: to the end that ye may dwell in the land of Goshen; for every shepherd of the flock is an abomination unto the Egyptians.

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5994. In this chapter in the internal sense the subject is the conjunction of the celestial internal, which is Joseph, with spiritual good from the natural, which is Israel. Then are enumerated the truths and goods of the church in their

order, with which afterward conjunction shall be effected. The truths and goods of the church are the sons and grandsons of Israel, who came into Egypt.

INTERNAL SENSE.

5995. Verse 1. *And Israel took his journey and all that he had, and came to Beer-sheba, and sacrificed sacrifices unto the God of his father Isaac.* "And Israel took his journey and all that he had" signifies the beginning of conjunction; "and came to Beer-sheba" signifies charity and faith; "and sacrificed sacrifices unto the God of his father Isaac" signifies worship therefrom, and influx from the Divine intellectual.

5996. *And Israel took his journey and all that he had.* That this signifies the beginning of conjunction, is evident from the signification of journeying, as what is successive and continuous (see n. 4375, 4882, 5493); here, what was continuous and successive in the glorification of the Lord, Who in the supreme sense is Israel and Joseph; but in the internal sense what is continuous and successive in the regeneration of man. And as in this chapter the subject of the conjunction of the natural man with the spiritual, or of the external with the internal, now succeeds and is continued, therefore by the words, Israel took his journey with all that he had, is signified the beginning of conjunction.

5997. *And came to Beer-sheba.* That this signifies charity and faith, is evident from the signification of Beer-sheba, as the doctrine of charity and of faith (see n. 2858, 2859, 3466), but here charity and faith, and not their doctrine, for it is predicated of spiritual good, which is Israel. Spiritual good is more than doctrine, doctrine being derived from that good. He therefore who has arrived at spiritual good has no more need of doctrinals, which are

from others; for he is in the end whither he was tending and is no longer in the means thereto; and doctrinals are nothing but the means of arriving at good as the end. This is why by Beer-sheba is signified charity and faith.

5998. *And sacrificed sacrifices unto the God of his father Isaac.* That this signifies worship therefrom and influx from the Divine intellectual, is evident from the signification of sacrificing sacrifices, as worship (see n. 922, 923, 2180); and from the representation of Isaac, as in the supreme sense the Divine rational or intellectual of the Lord (n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210). That influx therefrom into worship is signified, follows, for the worship meant is that from charity and faith, which are signified by Beer-sheba (n. 5997) where he sacrificed. That Jacob sacrificed unto the God of his father Isaac, shows what was the nature of the fathers of the Jewish and Israelitish nation, namely, that every one of them worshipped his own God. That the God of Isaac was a God other than Jacob's, is manifest from this, that he sacrificed unto him and that in the visions of the night it was said unto him, *I am God, the God of thy father*, and also from this, that he sware by the same in these words, *The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the Fear of his father Isaac* (Gen. xxxi. 53). And it is also evident that Jacob did not acknowledge Jehovah in the beginning, for he said, *If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall Jehovah be my God* (Gen. xxviii. 20, 21). Thus he acknowledged Jehovah conditionally. It was their custom 2
to acknowledge the gods of their fathers, but their own in particular. This custom they derived from their fathers in Syria; for Terah, Abram's father, and also Abram himself when there, worshipped other gods than Jehovah (n. 1356, 1992, 3667). Their posterity, who were called Jacob and

Israel, were consequently of such a disposition that in heart they worshipped the gods of the Gentiles, and Jehovah only with the mouth and in name alone. The reason why they were such was that they were in externals alone without any internal, and men of this nature can believe no otherwise than that worship consists merely in uttering the name of God and in saying that He is their God, and this so long as He is their benefactor; and that worship does not at all consist in a life of charity and faith.

5999. Verses 2–4. *And God said unto Israel in the visions of the night, and He said, Jacob, Jacob. And he said, Here am I. And He said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will cause thee to go up, even going up: and Joseph shall put his hand upon thine eyes.* "And God spake unto Israel in the visions of the night" signifies obscure revelation; "and He said, Jacob, Jacob" signifies to natural truth. "And he said, Here am I" signifies apperception. "And he said, I am God, the God of thy father" signifies the Divine intellectual from which was influx; "fear not to go down into Egypt" signifies that natural truth with all things appertaining to it must be initiated into the knowledges of the church; "for I will [there] make of thee a great nation" signifies that truths shall become good. "I will go down with thee into Egypt" signifies the presence of the Lord in that state; "and I will cause thee to go up, even going up" signifies elevation afterward; "and Joseph shall put his hand upon thine eyes" signifies that the celestial internal shall vivify.

6000. *And God said unto Israel in the visions of the night.* That this signifies obscure revelation, is evident from the signification of God's saying in visions, as revelation. For revelations were made either by dreams, or by night visions, or by day visions, or by speech within man, or by speech without him from angels seen, also by speech

without from angels not seen. By these various ways are signified in the Word various kinds of revelations, and by a vision of the night obscure revelation; for night signifies what is obscure (see n. 1712, 2514), and obscurity in the spiritual sense is, that the truth is not apparent. Night moreover in the Word signifies falsity from evil, for they who from evil are in falsity are in the obscurity of night. Thus all who are in hell are said to be in night. They are indeed there in a kind of light, inasmuch as they see one another; but such light is as the light derived from a hard coal fire, and is turned into darkness and thick darkness when heavenly light flows in. Therefore it is that they who are in hell are said to be in night, and that they are called angels of night and of darkness; and on the other hand, they who are in heaven are called angels of day and of light. That night means what is obscure and likewise what 2
is false, may also be evident from the following passages in the Word — in John: *Jesus said, Are there not twelve hours in the day? If one walk in the day, he stumbleth not. . . . But if one walk in the night, he stumbleth, because the light is not in him* (xi. 9, 10). The twelve hours stand for all the states of truth; walking in the day, for living in the truth; and walking in the night, for living in falsity. Again: *I must work the works of Him that sent Me, while* 3
it is day: the night cometh, when no one can work (ix. 4). Day stands for truth from good, and night for falsity from evil. It is the first time of the church which is meant by day, for then truth is received, because men are in good; and it is the last time of the church which is meant by night, for then nothing of truth is received, because men are not in good. For when man is not in good, that is, when he is not in charity toward the neighbor, then if things even most true be told him, he receives them not, inasmuch as then it is not at all perceived what is true, because the light of truth falls into such things as are of the body and the world, which alone are attended to and

alone are loved and estimated as real; but not into such things as are of heaven, inasmuch as these are in comparison with them of little or no account. Thus the light of truth is absorbed and smothered in what is densely dark, as is the light of the sun in what is black. This is signified by, the night cometh when no one can work. It is such
4 a time also at this day. In Matthew: *While the bridegroom tarried, they all* [the virgins] *slumbered and slept. But at midnight there was a cry made, Behold, the bridegroom cometh* (xxv. 5, 6). Midnight also stands for the last time of the old church, when there is nothing of faith because nothing of charity, and also for the first time of the new church. In Luke: *I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left* (xvii. 34). Here in like manner night stands for the last time of the old church and the first of the new.
5 In Matthew: Jesus saith unto His disciples, *All ye shall be offended because of Me this night.* And to Peter, *This night, before the cock crow, thou shalt deny Me thrice* (xxvi. 31, 34). That it pleased the Lord to be taken at night, signified that Divine truth to them at that time was in the obscurity of night, and that falsity from evil was in its place. And that Peter denied the Lord thrice that night, represented also the last time of the church, when the truth of faith is indeed taught, but is not believed. Such a time is night, because the Lord is then utterly denied in the hearts of men; for the twelve apostles, just as the twelve tribes of Israel, represented all things of faith (see n. 577, 2089, 2129, 2130, 3272, 3354, 3488, 3858, 3913, 3926, 3939, 4060), and Peter represented the faith of the church (see preface to Gen. xviii.; also to Gen. xxii.; and also n. 3750, 4738). Therefore it was that the Lord said unto Peter that in that night he should deny Him thrice, and to the disciples, *All ye shall be offended because of Me this night.*
6 In Isaiah: *One calleth unto me out of Seir, Watchman, what of the night? Watchman what of the night? The*

watchman said, The morning cometh, and also the night (xxi. 11, 12) — speaking of the coming of the Lord, which is the morning, which coming was when there was no longer any spiritual truth in the earth, when there is night. In 7
Zechariah: *It shall be one day, which is known unto Jehovah; not day nor night . . . for at evening time there shall be light. . . . It shall come to pass in that day, that living waters shall go out from Jerusalem. . . . And Jehovah shall be king over all the earth: in that day Jehovah shall be one, and His name one* (xiv. 7–9) — speaking here likewise of the Lord and also of the new church. That Jehovah should be king, and that Jehovah should be one and His name one, is the Lord as to the Divine Human, which should be one with the Divine itself, which is called the Father. Before the coming of the Lord there was a Divine Human of Jehovah in the heavens, for by passing through the heavens He presented Himself as a Divine Man before many on earth. But at that time the Divine Human was not so one with the Divine itself, which is called the Father, as when the Lord made it in Himself altogether one. That before this they were as it were distinct, is plain from a passage in Genesis, where it is said: *Jehovah caused it to rain upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven* (xix. 24; see n. 2447). The day, when it was not day nor night, is when the Lord was born; for it was then evening, that is, the end of the representatives of a church; the light at evening time is the Divine truth which would then appear. In Isaiah: *Surely in the night* 8
Ar is laid waste, Moab is cut off; surely in the night Kir of Moab is laid waste (xv. 1). Moab stands for natural good and in the opposite sense adulterated good (n. 2468); its vastation is here treated of. Vastations are said to be effected in the night, because truth is then obscured and falsity enters. In Jeremiah: The great city *weeping shall weep in the night, and her tear shall be on her cheek* (Lam. i. 2) — describing the desolation of truth, night standing

9 for falsity. In David: *Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day . . . nor for the destruction that wasteth at noonday* (Ps. xci. 5, 6). The terror by night stands for falsities of evil which are from hell; the arrow that flieth by day, for falsity which is openly taught, whereby good is destroyed; the destruction that wasteth at noonday, for evil which is lived in openly, whereby truth is destroyed. In the Apocalypse: *The gates* of the holy Jerusalem *shall not be shut by day: for there is no night there* (xxi. 25). Again: *There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light* (xxii. 5). There shall be no night there means that there shall be no falsity. And in Daniel: *Daniel said, I saw in my vision by night. . . . After this I saw in the visions of the night* (vii. 2, 7). Visions of the night here also mean obscure revelation, for in this passage the four beasts are described, and their horns, and many things which are of obscure revelation. It is similar with the horses of various color which Zechariah *saw in the night* (Zech. i. 8, and following verses).

6001. *And He said, Jacob, Jacob.* That this signifies to natural truth, is evident from the representation of Jacob, as natural truth (see n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538). The reason why it is said Jacob, and not Israel, is that natural truth with all belonging to it must be initiated into the knowledges of the church, which are signified by Jacob with his sons going down into Egypt (see below, n. 6004).

6002. *And he said, Here am I.* That this signifies apperception, is evident without explication.

6003. *And he said, I am God, the God of thy father.* That this signifies the Divine intellectual from which is influx, is evident from the representation of Isaac, who is here the father, as the Divine rational or intellectual of the Lord (see above, n. 5998); for it is said, God, the God of

thy father. That influx is thence, is because all truth is of the intellectual, thus also natural truth, which is represented by Jacob (n. 6001). What the Divine rational or intellectual is which is represented by Isaac, has been before shown (n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210). In the original tongue, God is named in the first place in the singular, but in the second place in the plural; that is, in the first the name is EL, and in the second it is ELOHIM. The reason is that by God in the first place is signified that there is one God and only one, and by God in the second place that He has many attributes. Thus arises the name Elohim or God in the plural, as in the Word almost throughout. Inasmuch as there are many attributes, and the Ancient Church assigned a name to each, therefore posterity, with whom the knowledge of such things was lost, believed there were many gods, and each family chose to itself one of them for its God — as Abraham chose Shaddai (n. 1992, 3667, 5628), and Isaac, the God who was called *Pachad* or Fear. And since the God of each was one of the Divine attributes, therefore the Lord said unto Abram, *I am God Shaddai* (Gen. xvii. 1), and here unto Jacob, *I am . . . the God of thy father.*

6004. *Fear not to go down into Egypt.* That this signifies that natural truth with all things appertaining to it must be initiated into the knowledges of the church, is evident from the representation of Jacob, who is he that should go down into Egypt, as natural truth — of which just above (n. 6001); from the signification of going down, as being initiated — for that this initiation might be represented, Jacob with all that appertained to him went down into Egypt; and from the signification of Egypt, as the knowledges of the church (n. 1462, 4749, 4964, 4966). In regard to truth being initiated into the knowledges of 2
the church, the case is this. The knowledges of the church were at that time the representative and significative things of their rituals, for all the rituals of the church were de-

rived from such things, as were also the knowledges which served for their doctrinals of charity. From these knowledges they knew who are meant by the poor, the needy, the miserable, the afflicted, the oppressed, widows, orphans, sojourners, the bound in prison, the naked, the sick, the hungry, the thirsty, the lame, the blind, the deaf, the maimed, and by many other classes into which they distinguished the neighbor, and thus taught how charity was to be exercised. Such were the knowledges of that time. That these at this day are altogether blotted out of remembrance, is evident from this, that where the above are named in the Word, scarce any one knows but that such are meant as are so named — as that widows are meant where widows are named, sojourners where sojourners are named, the bound in prison where they are mentioned, and so on. Such knowledges flourished in Egypt. Wherefore by Egypt are signified knowledges. That natural truth, which is Jacob, was to be initiated into such knowledges, is represented by Jacob's going down into Egypt with all
3 that belonged to him. Truths are said to be initiated into knowledges, when they are brought together into them, so as to be in them. This is effected for the reason that when a knowledge comes into the thought, the truths which have been brought into it may come at the same time into remembrance — as for example, when a sojourner is presented to the thought, inasmuch as by him are signified those who are to be instructed, that there should instantly be brought into recollection all the exercises of charity toward such, and thus truths; in like manner in other cases. When knowledges are thus filled, then when one is thinking from the knowledges, the thought extends and diffuses itself broadly, and indeed to many societies in the heavens at the same time. For such a knowledge, inasmuch as it consists of so many truths within in itself, unfolds itself in such a manner, while man is not aware of it;
4 but it is needful that truths should be in them. It is also

of Divine order that interior things should gather themselves into exterior, or what is the same, prior things into posterior, thus all prior things at length into ultimates, and should be together therein. This is the case universally throughout nature. Unless it be so, man cannot be fully regenerated, for by such bringing in of truths into knowledges, things interior and exterior agree together and make one, which otherwise would be in disagreement; and if they are in disagreement, man is not in good, because he is not in sincerity. Moreover knowledges are in a light nearly the same as that in which is the sensual of man's sight, and this light is such that unless it be enlightened within by the light which is from truths, it leads into falsities, especially into those derived from the fallacies of the senses, and also into evils from falsities. That this is the case will be seen from the experience related at the close of the chapters treating of influx.

6005. *For I will* [*there*] *make of thee a great nation.* That this signifies that truths shall become good, is evident from the representation of Jacob, of whom these words are spoken, as natural truth (see above, n. 6001); and from the signification of a nation, as good (n. 1259, 1260, 1416, 1849). Nations and peoples are often mentioned in the Word, but everywhere with this difference, that by nations are signified goods or evils, and by peoples truths or falsities.

6006. *I will go down with thee into Egypt.* That this signifies the presence of the Lord in that state, is evident from the signification of going down with him, as the presence of the Lord, for by the God who spake with Jacob in the visions of the night is meant the Lord.

6007. *And I will cause thee to go up, even going up.* That this signifies elevation afterward, is evident from the signification of going up, as elevation (see n. 3084, 4539, 5406, 5817). The elevation which is here signified is from knowledges to what is interior. For after knowledges have

been filled with truths, according to what was said above (n. 6004), man is elevated from knowledges toward what is interior, and then knowledges serve him as the ultimate plane of his ideas. To be elevated toward what is interior is to think interiorly, and at length as a spirit and as an angel; for the more interiorly thought proceeds, the more perfect it is, because it is nearer to the influx of truth and of good from the Lord. That thought is interior and exterior, may be seen above (n. 5127, 5141).

6008. *And Joseph shall put his hand upon thine eyes.* That this signifies that the celestial internal shall make alive, is evident from the representation of Joseph, as the celestial internal (see n. 5869, 5877); and from the signification of putting the hand upon the eyes, as to make alive. For by putting the hand upon the eyes is meant that the external sensual, or that of the body, shall be closed, and the internal sensual shall be opened; thus that elevation shall be effected, and so vivification. This was done at the time of death, because by death was signified resuscitation into life (n. 3498, 3505, 4618, 4621). For when a man dies, he does not die, but only lays aside the body which had served him for use in the world, and he passes into the other life in a body which serves him for use there.

6009. Verses 5–7. *And Jacob rose up from Beer-sheba; and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their acquisition which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.* "And Jacob rose up" signifies the elucidation of natural truth; "from Beer-sheba" signifies from the doctrine of charity and faith; "and the sons of Israel carried Jacob their father" signifies that truths which were

spiritual promoted natural truth; "and their little ones" signifies together with those things which are of innocence; "and their wives" signifies and those things which are of charity; "in the wagons which Pharaoh had sent to carry him" signifies the doctrinals which are derived from the knowledges of the church. "And they took their cattle" signifies the goods of truth; "and their acquisition which they had gotten in the land of Canaan" signifies truths procured from prior truths which are of the church; "and came into Egypt" signifies initiation into the knowledges of the church; "Jacob, and all his seed with him" signifies of natural truth and of all things of faith appertaining thereto; "his sons, and his sons' sons with him" signifies truths in order; "his daughters, and his sons' daughters" signifies goods in order; "and all his seed" signifies everything of faith and of charity; "brought he with him into Egypt" signifies that they were brought together into the knowledges which are of the church.

6010. *And Jacob rose up.* That this signifies the elucidation of natural truth, is evident from the signification of rising up, as elevation into a state of light, thus elucidation (see n. 4881); and from the representation of Jacob, as natural truth (see above, n. 6001).

6011. *From Beer-sheba.* That this signifies from the doctrine of faith and of charity, is evident from the signification of Beer-sheba, as the doctrine of faith and charity (see n. 2858, 2859, 3466).

6012. *And the sons of Israel carried Jacob their father.* That this signifies that truths which were spiritual promoted natural truth, is evident from the representation of the sons of Israel, as spiritual truths (see n. 5414, 5879); and from the representation of Jacob, as natural truth (n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538). That they carried means that they promoted, for the reason that it is predicated of spiritual truths in respect to natural truth, and natural truth cannot be promoted from any other

source than from spiritual truth, for its life and power of acting is thence. It is for this reason that the sons of Jacob are here called the sons of Israel, and that Jacob is called Jacob.

6013. *And their little ones.* That this signifies together with those things which are of innocence, is evident from the signification of little ones, as innocence (see n. 3183, 5608). It is said with those things which are of innocence, also which are of charity, for the reason that without innocence and charity, natural truth cannot be promoted by spiritual truths; for in order that truth may be genuine, it must derive its essence and life from charity, and charity from innocence. For the interior things which vivify truth are successive in this order: inmost is innocence, next lower is charity, and lowest is the work of charity from truth or according to truth. They succeed one another in such order, because they so succeed in the heavens. For the inmost or third heaven is the heaven of innocence; the middle or second heaven is the heaven of charity, in which is innocence from the inmost heaven; and the ultimate or first heaven is the heaven of truth, in which is charity from the second heaven and in this is innocence from the third. These must be in the same order with man, for man as to his interiors is formed unto the image of the three heavens. Thus also the regenerated man is heaven in individual or in least form. But as to exteriors, especially as to the body, he is formed unto the image of the world, and therefore by the ancients he was called a microcosm. For the ear is formed unto the whole nature of air and sound; the eye unto the whole nature of ether and light; the tongue unto the whole sense of the solvent and fluent parts in liquids; the nostrils unto the sense of parts fluent in the atmosphere; the touch unto the sense of cold and heat, also of the things of the earth having weight; and so on. As man's external senses are formed unto the whole image of the natural world, so his internal

senses, which belong to his understanding and will, are formed unto the whole image of heaven, to the end that every man may be individually a recipient of Divine good from the Lord, as heaven is in general.

6014. *And their wives.* That this signifies and those things which are of charity, is evident from the signification of wives, as goods, when their men are truths (see n. 4823), consequently the things which are of charity; for all spiritual goods are of charity toward the neighbor, and all celestial goods are of love to the Lord.

6015. *In the wagons which Pharaoh had sent to carry him.* That this signifies the doctrinals which are derived from the knowledges of the church, is evident from the signification of wagons, as doctrinals (see n. 5945); and from the representation of Pharaoh, as the knowledge of the church in general; for by Egypt is signified the knowledge of the church (n. 1462, 4749, 4964, 4966), and thus by its king is signified that knowledge in general — as also in other parts of the Word; but in most passages, as by Egypt, so also by Pharaoh, is signified perverted knowledge. That Pharaoh is knowledge in general, is evident in Isaiah: *The princes of Zoan are foolish; the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of the kings of antiquity?* (xix. 11.) Here Pharaoh is the knowledge of the church in general, and so he was called the son of the wise, and the son of the kings of antiquity, the wise and the kings of antiquity standing for the truths of the Ancient Church. But such knowledge made foolishness is here meant, for it is said, "The princes of Zoan are become foolish; the counsel . . . is become brutish." Again: 2 *They depart to go down into Egypt, but they have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. Therefore shall the strength of Pharaoh be unto you for a shame, and the trust in the shadow of Egypt for a reproach* (xxx. 2, 3).

To strengthen themselves in the strength of Pharaoh and to trust in the shadow of Egypt, means, to trust to knowledges in matters of faith and not to have faith in any spiritual truth, unless outward knowledge and sense declare it, which nevertheless is of perverted order; for the truths of faith ought to be in the first place and confirming knowledges in the second place, because nothing at all of truth
3 is believed, if the latter be in the first place. In Jeremiah: *Jehovah of Hosts, the God of Israel, saith: Behold, I will punish Amon of No, and Pharaoh, and Egypt, with her gods, and her kings; even Pharaoh, and them that trust in him* (xlvi. 25). In this passage also Pharaoh is outward knowledge in general; they that trust in him are those who trust in knowledges, but not in the Word, that is, in the Lord in the Word. Thus everything is perverted in the doctrinals of faith, and so comes falsity, and also denial that the Divine and heavenly is anything. Such are especially bold in profession, and say, Give me to see these things with the eye, or demonstrate scientifically that they are so, and then I will believe. And yet if they should see and it should be demonstrated, they would not believe, for
4 the reason that denial has universal sway in them. In the same prophet concerning Pharaoh: *Behold, waters rise up out of the north, and shall become an overflowing stream, and shall overflow the land and the fulness thereof; the city, and them that dwell therein: and the men shall cry, and all the inhabitants of the land shall howl. At the noise of the stamping of the hoofs of his strong horses,* and *at the rushing of his chariots, the rumbling of his wheels* (xlvii. 2, 3). From each of the things here said concerning Pharaoh, it is plain that Pharaoh is outward knowledge in general, here in perverted order, which destroys the truths of faith. An overflowing stream is knowledge destroying the understanding of truth, and thus vastating; they shall overflow the land and the fulness thereof means the whole church; the city and them that dwell therein means the

truth of the church and the good thence, the stamping of the hoofs of the horses the lowest knowledges, which are derived immediately from impressions of sense, the rushing of the chariots false doctrinal thence, the rumbling of the wheels things of sense and the fallacies therefrom which promote. In Ezekiel: [*Thus*] *saith the Lord Jehovih:* 5 *Behold, I am against thee, Pharaoh king of Egypt, the great whale that lieth in the midst of his rivers, which saith, The river is mine own, and I have made* [*it for*] *myself. Therefore I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales* (xxix. 3, 4). Here also Pharaoh is knowledge in general, as in like manner is plain from all that is said of him. Again: *Take up a lam-* 6 *entation for Pharaoh king of Egypt. . . . Thou art as a whale in the seas; and thou hast come forth with thy rivers, and troubled the waters with thy feet, and fouled their rivers. . . . When I shall extinguish thee, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not make her light to shine. All the luminaries of light . . . will I make dark over thee, and will set darkness upon thy land* (xxxii. 2, 3, 7, 8). That these things, like many in the prophets, cannot be comprehended by any one without the internal sense, is plain — as that Pharaoh is as a whale in the seas, that he came forth with his rivers, and troubled the waters with his feet, that over him the heavens should be covered, the stars should be made dark, and all the luminaries of light, that the sun should be covered with a cloud, the moon not give her light, and darkness be set upon his land. But the internal sense teaches what these things signify, namely, that outward knowledges pervert the truths of the church, if man enters by them into the arcana of faith and believes nothing unless he sees it from them, yea, unless he sees it from things of sense. That this is the internal sense, is evident from the explication of each expression. Pharaoh 7 is called king of Egypt from truth of knowledge, for knowl-

edge is truth in the natural, king standing for truth — as has been before shown (n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044), and the king of a people having a like signification as the people (n. 4789); thus Pharaoh has the like signification as Egypt, but in general. That Egypt is what is of knowledge has been frequently shown. Pharaoh is compared to a whale in the seas, because a whale or sea-monster signifies the generals of knowledge (n. 42), and seas signify collections of knowledges (n. 28). It is also said that he came forth with his rivers, because by rivers are signified what is of intelligence (see n. 108, 109, 2702, 3051), here of insanity, because derived from things of sense and outward knowledge (see n. 5196). It is then said that he troubled the waters with his feet, and fouled their rivers, because by waters are signified spiritual truths (n. 680, 739, 2702, 3058, 3424, 4976, 5668) and by feet what is of the natural (n. 2162, 3147, 3761, 3986, 4280, 4938–4952); thus to trouble the waters with the feet means to defile and pervert the truths of faith by the outward knowledges of the natural, and to foul their
8 rivers is to do thus to intelligence. It is finally said that when he shall be extinguished, the heavens shall be covered, because by the heavens are signified the interiors of man, since indeed these are his heavens. These are closed when knowledges have rule over the truths of faith, or the natural over the spiritual. That then knowledges of truth and of good perish, is signified by the words, I will make the stars of the heavens dark . . . and all the luminaries of light dark, the stars being such knowledges (n. 2495, 2849, 4697), and luminaries goods and truths (n. 30–38). That then neither can the good of love any more flow in, is signified by, I will cover the sun with a cloud; and that neither can good of faith flow in, is signified by, the moon shall not make her light to shine — the sun being the good of love and the moon the good of faith (n. 1529, 1530, 2120, 2495, 3636, 3643, 4060, 4696). And that thus only

falsities will occupy the natural mind, is signified by, I will set darkness upon thy land — darkness being falsities (see n. 1839, 1860, 4418, 4531), and the land of Pharaoh or the land of Egypt, the natural mind (n. 5276, 5278, 5280, 5288, 5301). From these things it is now plain what is the sense contained within these prophetic words. Since by Pharaoh is signified knowledge in general, by him is also signified the natural in general (n. 5799).

6016. *And they took their cattle.* That this signifies the goods of truth, is evident from the signification of cattle, as the good of truth; for by cattle are meant both flocks and herds, and also horses, camels, mules, and asses. And as flocks in the internal sense are interior goods, and herds exterior goods, but horses, camels, mules, and asses such things as are of the intellectual, all which have relation to truths, therefore by cattle is signified the good of truth.

6017. *And their acquisition which they had gotten in the land of Canaan.* That this signifies truths procured from prior truths which are of the church, is evident from the signification of acquisition, as truth procured (see n. 4105), and also good procured (n. 4391, 4487); and from the signification of the land of Canaan, as the church (n. 3686, 3705, 4447, 4517, 5136). That they were procured from prior truths of the church, follows as a consequence, inasmuch as truths, when they multiply themselves from good, are multiplied from prior truths.

6018. *And came into Egypt.* That this signifies initiation into the knowledges of the church, is evident from the signification of coming or going down into Egypt, as the initiation of truth into the knowledges of the church (see n. 6004).

6019. *Jacob, and all his seed with him.* That this signifies of natural truth and of all things of faith appertaining thereto, that is, their initiation into the knowledges of the church, is evident from the representation of Jacob, as

natural truth (see n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538); and from the signification of seed, as the faith of charity (n. 255, 1025, 1447, 1610, 1940, 2848, 3310). Thus by all his seed with him, is meant all things of faith appertaining to natural truth.

6020. *His sons, and his sons' sons with him.* That this signifies truths in their order, is evident from the signification of sons, as truths (see n. 489, 491, 533, 1147, 2623, 3373), and so also of sons' sons, but truths which are from the former in their order.

6021. *His daughters, and his sons' daughters.* That this signifies goods in order, is evident from the signification of daughters, as goods (see n. 489–491, 2362, 3963), and so also of sons' daughters, but the goods which are from the former, thus in their order — as just above in the case of the sons.

6022. *And all his seed.* That this signifies everything of faith and of charity, is evident from the signification of seed, as the faith of charity — as above (n. 6019), thus both faith and charity, for where the one is, there is the other.

6023. *Brought he with him into Egypt.* That this signifies that they were brought together into the knowledges of the church, is evident from the signification of coming or going down into Egypt, as initiating truths and bringing them together into the knowledges of the church (see above, n. 6004, 6018). The same also is signified by bringing with him into Egypt (n. 5373, 6004). Truths are initiated and brought together, when knowledges are governed by truths. And they are governed by truths, when truth is acknowledged because the Lord hath so said in the Word, and afterward the knowledges which affirm are accepted, but those which oppose are removed. Thus truth becomes lord over those knowledges which are affirmative of it, while those not affirmative are rejected. When this is the case, then man in thinking from knowledges is not

led away to falsities, as is the case where truths are not in the knowledges. For knowledges are not true of themselves, but from the truths within them, and such as are the truths which are in them, such is the general truth of knowledge. For a knowledge is merely a vessel (n. 1469, 1496), which is capable of receiving both truths and falsities, and this in endless variety — as for example this 2
knowledge of the church, that the neighbor is every man. Into this knowledge may be initiated and brought together truths in endless abundance — as that every man indeed is the neighbor, but each one with a difference; that he is especially the neighbor who is in good, and this also with a difference according to the quality of the good in which he is; that the origin of neighbor is derived from the Lord Himself, and thus the nearer any are to Him, that is, the more they are in good, so much the more they are the neighbor; and the more remote they are from Him, so much the less are they the neighbor; further, that a society is more the neighbor than an individual man, and the kingdom in general more than a society, but one's own country more than other kingdoms; that the church is still more the neighbor than one's country, and the Lord's kingdom still more; and also that the neighbor is loved when one discharges his office aright for the good of others, or for the good of his country, or of the church; and so on. From this it may be plain how many truths may be brought together into that one knowledge — or formula — of the church, for they are so many that it is difficult to distinguish them into genera and to assign to each genus some specific truths, in order that it may be distinguished and recognized. This was a study in the ancient churches. That the same formula of knowledge 3
may be filled with falsities in endless abundance, may also be evident by inverting the above truths and saying that every one is neighbor to himself, and that from self in the case of every one is to be derived the origin of neighbor; and

that thus one's nearest neighbor is he who most favors him, and makes one with him, and thereby presents himself in him as his like; yea, that one's country is only so far his neighbor as he gets gain to himself therefrom — besides innumerable other things. Yet the formula of knowledge remains the same, namely, that every man is the neighbor. But by one this is filled with truths, by another with falsities. It is the like with all other knowledges.

6024. Verses 8–27. *And these are the names of the sons of Israel, which came into Egypt, of Jacob and his sons: Reuben, Jacob's firstborn. And the sons of Reuben; Hanoch, and Pallu, and Hezron, and Carmi. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. And the sons of Levi; Gershon, and Kohath, and Merari. And the sons of Judah; Er, and Onan, and Shelah, and Perez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron and Hamul. And the sons of Issachar; Tola, and Puvah, and Iob, and Shimron. And the sons of Zebulun; Sered, and Elon, and Jahleel. These are the sons of Leah, which she bare unto Jacob in Paddan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three. And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. And the sons of Asher; Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls. The sons of Rachel Jacob's wife; Joseph and Benjamin. And unto Joseph were born in the land of Egypt, which Asenath the daughter of Poti-phera priest of On bare unto him, Manasseh and Ephraim. And the sons of Benjamin; Bela, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. These are the sons of Rachel, which were born to Jacob: all the*

souls were fourteen. And the sons of Dan; Hushim. And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. These are the sons of Bilhah, whom Laban gave unto Rachel his daughter, and these she bare unto Jacob: all the souls were seven. All the souls that came with Jacob into Egypt, which came out of his thigh, besides Jacob's sons' wives, all the souls were sixty and six; and the sons of Joseph, which were born to him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were seventy. "And these are the names of the sons 2
of Israel, which came into Egypt" signifies the quality of truths from the spiritual in order which were brought together into the knowledges of the church; "of Jacob and his sons" signifies the truth of the natural in general and the truths of the natural in particular; "Reuben, Jacob's firstborn" signifies faith in the understanding which is apparently in the first place. "And the sons of Reuben; Hanoch, and Pallu, and Hezron, and Carmi" signifies the doctrinals of faith in general. "And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar" signifies faith in the will and its doctrinals in general; "and Shaul the son of a Canaanitish woman" signifies a doctrinal not from a genuine origin. "And the sons of Levi; Gershon, and Kohath, and Merari" signifies spiritual love and its doctrinals in general. "And the sons of Judah; 3
Er, and Onan, and Shelah, and Perez, and Zerah" signifies celestial love and its doctrinals; "but Er and Onan died in the land of Canaan" signifies that falsity and evil were extirpated. "And the sons of Perez were Hezron and Hamul" signifies the truths of that good which are goods of charity. "And the sons of Issachar: Tola, and Puvah, and Iob, and Shimron" signifies celestial marriage love and its doctrinals. "And the sons of Zebulun; Sered, and Elon, and Jahleel" signifies celestial marriage and its doctrinals. "These are the sons of Leah, which she bare unto Jacob in Paddan-aram" signifies that these doctrinals were

from spiritual affection in the natural by means of the knowledges of good and of truth; "with his daughter Dinah" signifies the church; "all the souls of his sons and his daughters were thirty and three" signifies the state of
4 spiritual life and its quality. "And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli" signifies the good of faith and works thence and their doctrinals. "And the sons of Asher; Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel" signifies the happiness of eternal life and the enjoyment of affections and their doctrinals. "These are the sons of Zilpah" signifies that these are of the external church; "whom Laban gave to Leah his daughter" signifies from affection for external good; "and these she bare unto Jacob" signifies that they were from the natural; "even sixteen souls" sig-
5 nifies their state and quality. "The sons of Rachel Jacob's wife" signifies which were from celestial affection; "Joseph and Benjamin" signifies the internal of the church, Joseph its good and Benjamin the truth therefrom. "And unto Joseph were born in the land of Egypt" signifies the celestial and spiritual internals in the natural; "which Asenath the daughter of Poti-phera priest of On bare unto him" signifies from the marriage of good with truth and of truth with good; "Manasseh and Ephraim" signifies the new voluntary and its intellectual, which are of the church. "And the sons of Benjamin; Bela, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard" signifies the spiritual internal and its doctrinals. "These are the sons of Rachel, which were born to Jacob" signifies that they were from celestial affection; "all the souls were fourteen" signifies
6 their state and quality. "And the sons of Dan; Hushim" signifies the holy of faith and good of life and the doctrinal of these. "And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem" signifies temptations in which is vic-

tory and doctrinals concerning them. "These are the sons of Bilhah" signifies that these are of the internal church; "whom Laban gave unto Rachel his daughter" signifies from affection for internal good; "[and these she bare unto Jacob:] all the souls were seven" signifies their state and quality. "All the souls that came with Jacob into 7
Egypt" signifies all the truths and goods initiated into the knowledges of the church; "which came out of his thigh" signifies which were from marriage; "besides Jacob's sons' wives" signifies, affections for those things which were not from that marriage being excepted; "all the souls were sixty and six" signifies their state and quality; "and the sons of Joseph, which were born to him in Egypt" signifies things celestial and spiritual in the natural; "were two souls" signifies the voluntary and the intellectual thence, which are of the church; "all the souls of the house of Jacob, which came into Egypt, were seventy" signifies what is full in order.

6025. The further explanation of these words will be omitted, because they are merely names. What they signify may be seen from the general explication given just above (n. 6024). And what the sons of Jacob themselves signify, may be seen in the explication where their nativity is treated of. This is worthy of note, that no son was born to the sons of Jacob in Egypt, whither they came, though they were still young, but that their sons were all born in the land of Canaan, while they themselves were born in Paddan-aram, except Benjamin. This was of the special Divine providence of the Lord, so that the things of the church might be represented by them from their first nativity. That the sons of Jacob were born in Paddan-aram, represented that the man of the church must be born anew or regenerated by means of knowledges of good and of truth; for Paddan-aram signifies the knowledges of good and truth (n. 3664, 3680, 4107), and nativity represented the new birth by faith and charity (n. 4668, 5160, 5598), thus at

first by the knowledges of these. But that their sons were all born in the land of Canaan, represented that thence are such things as are of the church, for the land of Canaan is the church (n. 3686, 3705, 4447, 4454, 4516, 5136, 5757). That to Joseph however were born sons in Egypt, was that the dominion of the internal man in the external might be represented, especially the dominion of the celestial spiritual in the natural, Manasseh being the voluntary and Ephraim the intellectual of the church, in the natural.

6026. Verses 28–30. *And he sent Judah before him unto Joseph, to show the way before him unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he appeared unto him, and fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive.* "And he sent Judah before him unto Joseph" signifies communication of the good of the church with the celestial internal; "to show the way before him unto Goshen" signifies concerning the midst in the natural; "and they came into the land of Goshen" signifies the station of life therein. "And Joseph made ready his chariot" signifies doctrine from the internal; "and went up to meet Israel his father" signifies influx; "to Goshen" signifies into the midst in the natural; "and he appeared unto him" signifies perception; "and fell on his neck" signifies conjunction; "and wept on his neck a good while" signifies mercy. "And Israel said unto Joseph" signifies perception of spiritual good; "Now let me die" signifies new life; "since I have seen thy face" signifies after apperception of mercy; "that thou art yet alive" signifies the apperception of life thence in himself.

6027. *And he sent Judah before him unto Joseph.* That this signifies communication of the good of the church with the celestial internal, is evident from the representation of Judah, as the good of the church (see n. 5583, 5603, 5794,

5833); and from the representation of Joseph, as the celestial internal (n. 5869, 5877); that to send before him means to communicate, is plain. Judah was sent, and not another, to the end that the communication of good with good, which is immediate, might be signified, namely, the communication of external good, which Judah represents, with internal good, which Joseph represents. For good, which is of love to the Lord and of charity toward the neighbor, flows in from the Lord through the internal into the external; and so much is received in the external as there is of good there. But if in man's external there be only truth of faith, and not good, then influx of good from the Lord through the internal is not received in the external — for immediate communication with truth is not given, but mediate by means of good. This is the reason why no other than Judah was sent by Jacob unto Joseph.

6028. *To show the way before him unto Goshen.* That this signifies concerning the midst in the natural, namely, that there was communication, is evident from the signification of Goshen, as the midst, that is, the inmost, in the natural (see n. 5910). By the midst or the inmost in the natural is signified the best therein, for what is best is in the midst, that is, in the centre or the inmost, and round about it on all sides are goods, arranged in heavenly form, nearer and more remote according to the gradations of goodness from the best in the midst. Such is the arrangement of goods in the regenerate. But with the wicked the most evil things are in the midst, and good things are relegated to the outer limits, where they are continually forced outside. This is the form with the wicked individually and in the hells in general. Thus it is the infernal form. From what has been said concerning the best in the midst and goods in their order unto the circumference, it may be evident what is meant by the communication of the good of the church with the celestial internal concerning the midst in the natural.

6029. *And Joseph made ready his chariot.* That this signifies doctrine from the internal, is evident from the representation of Joseph, as the internal — as often above; and from the signification of chariot, as doctrine (n. 5321).

6030. *And went up to meet Israel his father.* That this signifies influx, namely, from the celestial internal into spiritual good from the natural, is evident from the representation of Joseph who goes up for the purpose of meeting, as the celestial internal (see n. 5869, 5877); and from the representation of Israel, as spiritual good (see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833). Thus it follows that to go up to meet him means influx, for to go up for the purpose of meeting is here to betake himself and come unto him.

6031. *To Goshen.* That this signifies into the midst in the natural, is evident from what has been said just above concerning Goshen (n. 6028).

6032. *And he appeared unto* [*was seen by*] *him.* That this signifies perception, is evident from the signification of seeing, as understanding and perceiving (see n. 2150, 3764, 4567, 4723, 5400), and also having faith (n. 2325, 2807, 3863, 3869, 4403, 4421, 5400). In regard to seeing as meaning understanding and thence perceiving and also having faith, it is to be known that there are two things with man which constitute his life, namely, spiritual light and spiritual heat. Spiritual light constitutes the life of his understanding, and spiritual heat the life of his will. Spiritual light from its first origin is Divine truth from the Divine good of the Lord, and is thus truth of faith from the good of charity. And spiritual heat from its first origin is the Divine good of the Divine love of the Lord, and is thus the good of celestial love, which is love to the Lord, and the good of spiritual love, which is love toward the neighbor. These two, as has been said, constitute the
2 whole life of man. Respecting spiritual light, it is with this in the understanding of man as it is with natural light

in his external sight — namely, in order that the eye may see, it is necessary that there be light to illumine, and then the eye in the light sees all things which are round about outside of it. So of the intellectual mind, which is man's internal eye, in order that it may see, the light of heaven, which is from the Lord, must illumine it; and when this eye is illumined by that light, it then sees the things which are round about outside of itself; but the objects which it sees are spiritual, namely, knowledges and truths. But when that light does not illumine, the intellectual mind or internal eye of man, like the external or bodily eye, is in darkness and sees nothing, that is, from knowledges nothing of truth, and from truths nothing of good. The light which illumines the intellectual mind is in very truth light, and such light that it exceeds a thousand times the midday light of the world, which I testify because I have seen it. By this light all the angels in the heavens see the things which are round about outside of themselves, and also by the same light they see and perceive the truths which are of faith, and their quality. Thus it is that by seeing is signified in the spiritual sense not only the understanding, but also whatever is of the understanding, as thought, reflection, observation, prudence, and many such things; likewise not only faith, but also whatever is of faith, as truth, doctrine from the Word, and the like. And 3 as to spiritual heat, it is with this in the will of man, as it is with natural heat in the body, in that it vivifies. But spiritual heat is nothing else in its first origin, which origin is from the Lord, than the Divine love toward the whole human race, and thus the reciprocal love of man to Him and also toward the neighbor. And this spiritual heat is in very truth heat, which blesses the bodies of the angels with heat and at the same time their interiors with love. Therefore by heat, flame, and fire in the Word are signified in the genuine sense those things which are of love, as affections for what is good and true, likewise good itself.

6033. *And fell on his neck.* That this signifies conjunction, is evident from the signification of falling on the neck, as conjunction close and intimate (see n. 5926). That falling on the neck signifies conjunction, is because the neck joins together the head and the body, and by the head are signified the interiors, and by the body the exteriors. Hence the neck is conjunction of the interiors with the exteriors (see n. 3542, 5320, 5328), and thus communication of the interiors with the exteriors, also of celestial things with spiritual (see the same numbers). And this communication by virtue of conjunction is also signified by the same words, for Joseph is the internal and Israel the external respectively.

6034. *And wept on his neck a good while.* That this signifies mercy, is evident from the signification of weeping, as mercy (see n. 5480, 5873, 5927). It is said on his neck a good while, because the beginning and also the continuance of conjunction is mercy, namely, the mercy of the Lord who is represented in the supreme sense by Joseph.

6035. *And Israel said unto Joseph.* That this signifies perception of spiritual good, namely, from the celestial internal, is evident from the signification of saying, in the historicals of the Word, as perception; from the representation of Israel, on whose neck Joseph wept, as spiritual good; and from the representation of Joseph, as the celestial internal, all which have been frequently spoken of above.

6036. *Now let me die.* That this signifies new life, is evident from the signification of dying, as resurrection into life, thus new life (see n. 3326, 3498, 3505, 4618, 4621, 6008). Why dying signifies a new state of life has also been shown in the above paragraphs — namely, that when a man dies there immediately begins a new state of life with him, for he is raised up into life, the material body being cast off which had served him for use in the world.

New life is here signified by dying, because it comes by influx from the internal, which is signified by Joseph's going up to meet Israel his father (see n. 6030), and by conjunction, which is signified by Joseph's falling on the neck of Israel (n. 6033).

6037. *Since I have seen thy face.* That this signifies after apperception of mercy, is evident from the signification of seeing, as apperception — of which above (n. 6032); and from the signification of the face, when predicated of the Lord, as mercy (see n. 222, 223, 5585, 5816).

6038. *That thou art yet alive.* That this signifies the perception of life thence in himself, is evident from the signification of being alive, as in the internal sense spiritual life (n. 5890). That the perception of that life in himself is signified, follows from what goes before — that he had new life by means of influx and conjunction (n. 6036) — and from the affection of joy at seeing him. This affection gives the perception of life in himself.

6039. Verses 31–34. *And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and will say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; and the men are shepherds of the flock, for they are men of cattle; and they have brought their flocks, and their herds, and all that they have. And it shall be that Pharaoh shall call you, and shall say, What are your works? And ye shall say, Thy servants have been men of cattle from their youth even until now, both we, and our fathers: to the end that ye may dwell in the land of Goshen; for every shepherd of the flock is an abomination unto the Egyptians.* "And Joseph said unto his brethren" signifies the perception of truths in the natural; "and unto his father's house" signifies perception of goods therein; "I will go up, and show Pharaoh" signifies communication with the natural where are the knowledges of the church; "and will say unto him, My brethren, and my father's house, which

were in the land of Canaan, are come unto me" signifies concerning the truths and the goods of the church, that they are to be initiated; "and the men are shepherds of the flock" signifies that they lead to good; "for they are men of cattle" signifies that they have good from truths; "and they have brought their flocks, and their herds, and all that they have" signifies that good interior and exterior, and whatever is thence, is present. "And it shall be that Pharaoh shall call you" signifies if the natural, in which are the knowledges of the church, wills to be conjoined; "and shall say, What are your works" signifies and to know your goods. "And ye shall say, Thy servants have been men of cattle from their youth even until now" signifies that from the beginning and as yet they have truths from which is good; "both we, and our fathers" signifies that it was so from the first goods; "to the end that ye may dwell in the land of Goshen" signifies so shall your station be in the midst of the natural where are the knowledges of the church; "for every shepherd of the flock is an abomination unto the Egyptians" signifies separation thus from perverted knowledges which are opposed to the knowledges of the church.

6040. *And Joseph said unto his brethren.* That this signifies the perception of truths in the natural, is evident from the signification of saying, as perception — of which often above; from the representation of the sons of Israel, as spiritual truths in the natural (n. 5414, 5879); and from the representation of Joseph, as the celestial internal (n. 5869, 5877). Thus it is plain that by, Joseph said unto his brethren, is signified the perception of truths in the natural from the celestial internal. That by Joseph said, is not signified *his* perception, is because Joseph is the internal, and all perception flows in through the internal into the external or natural. For the natural of itself perceives nothing at all, but its perceiving is from what is prior to itself; nay, neither does the prior perceive from

itself, but from what is still prior to itself, thus finally from the Lord, Who Is of Himself. Such is the nature of influx, and therefore such is the nature of perception. It is with influx as with existence and subsistence. Nothing exists of itself, but from what is prior to itself, thus finally all things from the First, that is, from the *Esse* and the *Existere* of Itself. And likewise from the same all things subsist, for it is with subsistence as with existence, inasmuch as to subsist is perpetually to exist. The reason why it is 2
said the perception of truths in the natural, but not the perception of those who are in those truths, is that such is the nature of spiritual speech. For thus ideas of thought are abstracted from persons and are determined to things, and things, that is, things true and good, are what live with man and cause man to live, for they are from the Lord, from Whom is all of life. Thus also the thought is withdrawn from attributing things true and good to the person. By such speech also a general idea is had, which extends itself more widely than if the idea of person is adjoined to it — as when if the perception of those who are in those truths be spoken of, the ideas are at the same time determined to such persons, as is usually the case, and thus they are withdrawn from the general idea, then enlightenment from the light of truth is diminished. Moreover by thought concerning persons in the other life, they who are the subjects of the thought are called forth, for in the other life all thought is communicated. These are the reasons why an abstract form of speech is used, as here — the perception of truths in the natural.

6041. *And unto his father's house.* That this signifies of goods therein, that is, their perception, is evident from the signification of house, as good (see n. 3128, 3652, 3720, 4982); and from the signification of father, as also good (n. 2803, 3703, 3704, 5581, 5902).

6042. *I will go up, and show Pharaoh.* That this signifies communication with the natural, where are the

knowledges of the church, is evident from the signification of showing, as communication (see n. 4856); and from the representation of Pharaoh, as the natural, where are the knowledges of the church (n. 5799, 6015).

6043. *And will say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me.* That this signifies concerning the truths and goods of the church, that they are to be initiated, is evident from the representation of the sons of Israel, who are here his brethren, as spiritual truths in the natural — of which just above (n. 6040); from the signification of father's house, as goods therein — of which also just above (n. 6041); from the signification of the land of Canaan, as the church (n. 3686, 3705, 4447, 4517, 5136); and from the signification of coming unto Joseph, or to Egypt where Joseph was, as being initiated into the knowledges which are of the church — of which above (n. 6004, 6018). Concerning the initiation of the truths which are of the church into the knowledges which are of the natural, see above (n. 6023), and concerning their conjunction, see below (n. 6047).

6044. *And the men are shepherds of the flock.* That this signifies that they lead to good, is evident from the signification of shepherds of the flock, as those who lead to good (see n. 343, 3795, 5201). For he is a shepherd who teaches and leads, and that is the flock which is taught and led. But in the internal sense are meant truths which lead to good, for by the sons of Israel, who are here the men that are shepherds of the flock, are represented spiritual truths (n. 6040.) It is truths moreover that lead with those who teach. That truths which are of faith lead to good which is of charity, was shown above. And it is also plain from this, that each and every thing has reference to an end and regards it, and that what does not regard an end cannot subsist. For the Lord has created nothing at all except for an end, insomuch that it may be

said that the end is the all in all of things which have been created. And things created are in such order that as the end from the First through the means has respect to the last, so the end in the last has respect to the end in the First. Therefrom is the connection of things. The end itself in its first origin is nothing but the Divine good of the Divine love; thus it is the Lord Himself. Wherefore also in the Word He is called the First and the Last, the Alpha and the Omega (Isa. xli. 4; xliv. 6; xlviii. 12: Apoc. i. 8, 11, 17; ii. 8; xxi. 6; xxii. 13). This being the case, 2
it is necessary that each and every thing which pertains to the life with man should have relation to an end and regard it. He who has any power of rationality can see that knowledges with men have respect to truths as their end, and that truths have respect to goods, and that goods have respect to the Lord as the last and the first end — as the last end when from truths, and as the first end when from good. Such is the case with the truths of the church, that they lead to good, which is signified by the men being shepherds of the flock, and by their being men of cattle, according to what follows.

6045. *For they are men of cattle.* That this signifies that they have good from truths, is evident from the signification of cattle, as the good of truth, or good from truths (see n. 6016). This is said of the sons of Israel who are spiritual truths in the natural (n. 5414, 5879); thus it is said of truths, and here that they lead to good — as to which see just above (n. 6044).

6046. *And they have brought their flocks, and their herds, and all that they have.* That this signifies that good interior and exterior, and whatever is therefrom, is present, is evident from the signification of flock, as interior good, and from the signification of herd, as exterior good (see n. 5913); from the signification of all that they have, as whatever is thence (n. 5914); and from the signification of, they have brought, as that it is present.

6047. *And it shall be that Pharaoh shall call you.* That this signifies, if the natural, in which are the knowledges of the church, wills to be conjoined, is evident from the signification of calling unto himself, as willing to be conjoined — for to call unto himself from a desire that they should dwell in his land and become one nation with his own, involves a will to be conjoined; and from the representation of Pharaoh, as the natural in which are the knowledges of the church (as above, n. 6042). By Pharaoh's calling is signified the reciprocal of the initiation and conjunction, namely, of the knowledges of the church with truths and goods in the natural; for all conjunction requires reciprocality, whereby there is consent on both
2 sides. The conjunction of the truths of the church with its knowledges is here treated of, but it must be known in what manner they are to be conjoined. For the beginning is not to be made from the knowledges, nor entrance to be made by them into the truths of faith, inasmuch as knowledges with man are derived from things of sense, thus from the world, from which spring innumerable fallacies. But the beginning is to be made from the truths of faith, and in the following way. First the doctrinals of the church are to be learned, and then exploration to be made from the Word whether they are true; for they are not true because the heads of the church have said so and their followers confirm it, inasmuch as thus the doctrinals of all churches and religions would have to be called true, merely according to country and birth. Thus not only the doctrinals of the Papists and likewise of the Quakers would be true, but also those of the Jews and even of the Mohammedans, because their leaders have said so and their followers confirm it. From this it is plain that the Word is to be searched and it is to be seen there whether they are true. When this is done from affection for truth, then man is enlightened by the Lord so as to apperceive, without knowing whence, what is true, and he is confirmed in

it according to the good in which he is. If these truths disagree with the doctrinals, let him take heed not to disturb the church. Afterward when he is confirmed and 3
thus in an affirmative mind from the Word that they are truths of faith, it is then allowable for him to confirm them by all the knowledges that he possesses, of whatsoever name and nature; for then, because affirmation reigns universally, he accepts the knowledges which are in agreement, and rejects those which by reason of the fallacies that they contain are in disagreement. By means of knowledges faith is corroborated. Wherefore it is denied to no one to search the Scriptures from a desire for knowing whether the doctrinals of the church within which he was born, are true, for otherwise he can in no way be enlightened. Neither is it to be denied to him afterward to strengthen himself by means of knowledges, but he may not do it before. This is the way and the only way of conjoining the truths of faith with knowledges — not only with the knowledges of the church, but also with any knowledges whatever. Yet very few at this day proceed in this way; for most persons who read the Word do not read it from an affection for truth, but from an affection for confirming therefrom the doctrinals of the church within which they were born, whatsoever they be. In the Word the Lord's 4
kingdom is described, that therein the spiritual, the rational, and what is of knowledge are conjoined; but it is described by names which signify these — by Israel, Assyria, and Egypt. By Israel is described the spiritual, by Assyria the rational, and by Egypt what is of knowledge — as in Isaiah: *In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah. And it shall be for a sign and for a witness unto Jehovah of hosts in the land of Egypt: for they shall cry unto Jehovah because of the oppressors, and He shall send them a saviour, and a prince, and he shall deliver them. And Jehovah shall become*

known to Egypt, and the Egyptians shall know Jehovah in that day, and shall offer sacrifice and bread-offering and shall vow a vow unto Jehovah, and shall perform it. . . . In that day shall there be a highway from Egypt to Assyria, and Assyria shall come into Egypt, and Egypt into Assyria, and Egypt shall serve Assyria. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth: which Jehovah of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance (xix. 19–25).

5 Every one may see that here is not meant Egypt, nor Assyria, nor yet Israel, but something else by each. That by Israel is meant the spiritual of the church, has been already shown (n. 3654, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833), and by Assyria the rational (n. 119, 1186), and by Egypt knowledges (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 6004, 6015). These three conjoined in the man of the church are described in the above passage by the words: "There shall be a highway from Egypt to Assyria, and Assyria shall come into Egypt, and Egypt into Assyria, and Egypt shall serve Assyria. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth." For in order that man may be a man of the church, it is necessary that he be spiritual, and also rational, which knowledge shall serve. From these things it may now be manifest that knowledge is in no wise to be rejected from the truths of faith, but that it is to be conjoined yet by the prior way, that is by the way from faith, and not by the posterior way, that is, by the way from knowledges — see also what has been before shown (n. 128–130, 195, 196, 232, 233, 1226, 1911, 2568, 2588, 4156, 4760, 5510, 5700).

6048. *And shall say, What are your works?* That this signifies, and to know your goods, is evident from the signification of works, as goods. That works are goods is because they are from the will, and the things which are from

the will are good or evil, but the things which are from the understanding, as discourses, are true or false. The works of the sons of Jacob and the works of their fathers were to feed cattle, thus to act as shepherds. These works also signify goods, specifically goods from truths. That they have this signification, is from correspondences, for lambs, sheep, kids, and goats, which are of the flock, correspond to the goods of charity; in like manner bullocks and oxen, which are of the herd. That they correspond is evident from this, that when angels from heavenly affection converse together concerning the goods of charity, there appear in some places in the world of spirits and also in the first or lowest heaven, flocks and herds — flocks, when they speak concerning the interior goods of charity, and herds when concerning the exterior goods (n. 3218–3220). For this reason it is that in the Word such things are signified by flocks and herds. In general it is to be known that every significative in the Word derives its origin from representatives in the other life, and these from correspondences. The reason is that the natural world is from the spiritual world, as effect from its cause, to the end that the spiritual world may flow into the natural world and there act as causes. Thus also all things which are therein are held together in their tenor and in order. That all nature is a theatre representative of the Lord's kingdom, that is, of the spiritual and heavenly things therein, may be seen above (n. 2758, 2987–3002, 4939, 5116).

6049. *And ye shall say, Thy servants have been men of cattle from their youth even until now.* That this signifies that from the beginning and still they have truths from which is good, is evident from the signification of men of cattle, as truths from which is good (see n. 6016, 6045); and from the signification of, from their youth even until now, as from the beginning and still. In regard to cattle signifying truths from which is good, it is to be known that cattle are all beasts of burden greater and less, both in the

flock and in the herd, and moreover camels, horses, mules, and asses. These latter beasts of burden signify such things as have reference to truths, but the former, namely, those of the herd and the flock, signify such things as have reference to good. Therefore it is that all those beasts of burden in general which are cattle, signify truths from which is good. The term cattle in the original tongue is from a word which also signifies acquisition, and acquisition in the spiritual sense is also truth from which is good, for the
2 reason that good is acquired by means of truth. But animals of the flock signify interior goods, as lambs, sheep, kids, goats, and rams. Cattle also signify truths productive of good in other passages of the Word — as in Isaiah: *Then shall He give the rain of thy seed, wherewith thou shalt sow the earth; and the bread of increase . . . and it shall be fat and rich: in that day shall thy cattle feed in a broad meadow* (xxx. 23). Feeding means being instructed in truths and concerning goods (n. 5201); a broad meadow means the doctrine of truth; it is called broad, because breadth is truth (n. 3433, 3434, 4482). Thus it is plain that cattle are truths from which is good. In Ezekiel: *To turn thine hand against the waste places that are inhabited, and against the people that are gathered out of the nations, working with cattle and possessions, that dwell in the navel of the earth* (xxxviii. 12) — where cattle in like manner are truths by which good is procured, and possessions are good.

6050. *Both we, and our fathers.* That this signifies that it was so from the first goods, is evident from the signification of fathers, as goods (see n. 2803, 3703, 3704, 5581, 5902). Thus that they were [men of cattle], and also their fathers, means from the first goods. By fathers also in many passages in the Word in the internal sense are not meant Abraham, Isaac, and Jacob, but they who were of the Ancient Church, who were in good.

6051. *To the end that ye may dwell in the land of*

Goshen. That this signifies, so shall your station be in the midst of the natural where are the knowledges of the church, is evident from the signification of dwelling, as life and thereby station of life (see n. 1293, 3384, 4451); and from the signification of Goshen, as the midst or inmost in the natural (n. 5910, 6028). That therein are the knowledges of the church, which are signified by Egypt, is plain, for Goshen was the best tract of land in Egypt.

6052. *For every shepherd of the flock is an abomination unto the Egyptians.* That this signifies separation thus from perverted knowledges, which are opposite to the knowledges of the church, is evident from the signification of an abomination unto the Egyptians, as the separation of knowledges; for the things which are an abomination are separated, inasmuch as the cause of abomination is that they are contrary to accepted principles and loves, thus that they are opposed — in the present case, opposed to perverted knowledges, which are signified by the Egyptians, when it is said that every shepherd of a flock is an abomination to them; and from the signification of a shepherd of a flock, as one who leads to good — of which above (n. 6044). The knowledge which confirms good is that to which perverted knowledge is opposed. Perverted knowledges are what destroy the truth of faith and the good of charity, and are also what invert order — as the magical which were in Egypt. For there are very many things according to order, which those magicians abused, such as correspondences and representatives, which were knowledges more cultivated among them than among others. These things follow from order also when the evil apply such knowledges, for in applying them to rule over others and to hurt them, they are perverted, because magical. In regard to their separation, which is here treated of, it is effected by an orderly arrangement, when good with truths is in the midst or inmost, which is signified by Goshen. Then the perverted knowledges which are opposed, are

2 cast out. The conjunction of truths with knowledges has been the subject thus far, of which conjunction it is further to be known that the conjunction of the internal or spiritual man with the external or natural cannot in any wise be effected, unless truths are implanted in knowledges. For, knowledges with the enjoyments of the natural affections constitute the external or natural man; wherefore unless conjunction be effected with knowledges, it cannot be effected at all. And yet in order that man may be regenerated, his internal and external must be conjoined, for unless they are conjoined, all good flowing in from the Lord through the internal man into the external or natural is either perverted, or suffocated, or rejected, and then the internal is also closed. The manner in which this conjunction is effected, is what has been described in this chapter, which manner is by means of the insertion of truths into knowledges.

INFLUX AND THE INTERCOURSE OF THE SOUL WITH THE BODY.

6053. Nothing at all can be known or even thought about influx and the intercourse of the soul with the body, unless it be known what the soul is, and also something concerning its nature. If the soul be an unknown something, nothing can be said about its influx and intercourse. For how can the communication of two parts be a subject of thought, when it is altogether unknown what is the nature of one of them? That ignorance prevails as to the whole nature of the soul, especially in the learned world, may be evident from this, that some believe it to be something ethereal, others something flamy or fiery, others a purely thinking entity, others a general vital force, and others a natural activity. And what is a still further proof of the prevailing ignorance concerning the nature of the

soul is, that various places in the body are assigned it, some placing it in the heart, some in the brain and its fibres, others in the corpora striata, others in the ventricles, and others in a small gland, some in every part; but in this case they conceive of a vitality such as is common to every living thing. From this it is plain that nothing is known concerning the soul, and this is the reason why all that has been asserted on the subject is conjectural. And because it was impossible thus to form any idea respecting the soul, very many could not otherwise believe than that the soul is nothing else than something vital, which when the body dies is dissipated. Thus it is that the learned have less belief in a life after death than the simple minded, and because they do not believe in it, neither can they believe in the things that pertain to that life, which are the heavenly and spiritual things of faith and love. This is also plain from the Lord's words in Matthew: *Thou hast hid these things from the wise and understanding, and hast revealed them unto babes* (xi. 25). And again: *Seeing they see not, and hearing they hear not, neither do they understand* (xiii. 13). For the simple minded think nothing of this kind concerning the soul, but believe that they shall live after death, in which simple faith lies hidden, without their being aware of it, a belief that they shall live there as men, shall see angels, shall talk with them, and shall enjoy happiness.

6054. With regard to the soul, of which it is said that it shall live after death, it is nothing else than the man himself who lives in the body, that is, the interior man who acts through the body in the world, and who causes the body to live. This man when loosed from the body is called a spirit, and appears then altogether in a human form, yet cannot in any wise be seen by the eyes of the body, but by the eyes of the spirit; and before the eyes of the latter appears as a man in the world, having senses, namely, touch, smell, hearing, sight, much more exquisite than in

the world; having appetites, lusts, desires, affections, loves, such as in the world, but this in more excellent degree; thinking also as in the world, but more perfectly; conversing with others; in a word, he is there as in the world, insomuch that if he does not reflect upon his being in the other life, he knows no otherwise than that he is in the world — as I have sometimes heard spirits say; for the life after death is a continuation of life in the world. This
2 then is the soul of man which lives after death. But lest the idea should fall into something unknown by using the term soul, in consequence of the conjectures and hypotheses concerning it, it is better to say the spirit of man, or if you prefer, the interior man, since it appears there altogether as a man, with all the members and organs that man has, and is indeed the man himself even in the body. That this is so, may also be evident from the angels that have been seen, as recorded in the Word, who were all seen in the human form; for all the angels in heaven have the human form, because the Lord has, who after His resurrection appeared so many times as a man. That an angel as well as the spirit of man is a man in form, is because the whole heaven from the Lord possesses the characteristic of uniting harmoniously in the human form, whence the whole heaven is called the Greatest Man — of which, and also of the correspondence of all things of man therewith, we have treated at the close of many chapters. And inasmuch as the Lord lives in each one in heaven, and by influx from the Lord the whole heaven acts into each one, therefore every angel is an image thereof, that is, a form most perfectly human, and in like manner
3 man after death. All spirits, as many as I have seen, which are thousands and thousands, have been seen by me wholly as men; and some of them have said that they are men as in the world, and have added that in the life of the body they had never believed that it would be so. Many have been saddened that mankind are in such ignorance

concerning their state after death, and that they think so vainly and emptily concerning the soul, and that most persons who have thought more deeply on the subject have made the soul as it were a subtile aerial something, which idea must needs lead into that insane error, that it is dissipated after death.

6055. He who has not come to know the interiors of man, cannot know about influx and the intercourse of the soul with the body; for intercourse and influx are effected through the interiors. To have knowledge of the interiors of man, it must be known that there is an internal man and an external man, and that the internal man is in the spiritual world and the external man in the natural world, thus that the former is in the light of heaven and the latter in the light of the world. It is also necessary further to be known that the internal man is so distinct from the external man that the former, because it is prior and interior, can subsist without the latter, but that the latter or the external man, because it is posterior and exterior, cannot subsist without the former. It is still further to be known that the internal man is what is called the intellectual or the rational in the proper sense, because it is in the light of heaven, in which light are reason and understanding. But the external man is what is properly to be called that of knowledge, because knowledges are therein, which for the most part derive their light from those things which are of the light of the world, this light being enlightened and thus vivified by the light of heaven.

6056. It has been said that the internal man, because it is prior, can subsist without the external, because that is posterior, but not the converse. For it is a universal law that nothing can subsist from itself, but from and through another, consequently that nothing can be kept in form but from and through another, which may also be manifest from everything in nature. The case is the same with man. Man as to the external, cannot subsist except from and

through the internal. Neither can the internal man subsist except from and through heaven. And neither can heaven subsist from itself, but from the Lord, Who alone subsists of Himself. According to existence and subsistence is influx, since by influx all things subsist. But that all things and each subsist by influx from the Lord, not only mediately through the spiritual world, but also immediately both in mediates and in ultimates, shall be shown in what follows.

6057. Before anything can be related concerning influx and the operation of the soul into the body, it should be well known that the internal man is formed in the image of heaven and the external man in the image of the world; insomuch that the internal man is a heaven in least form, and the external man is a world in least form, thus a microcosm. That the external man is an image of the world, may be evident from the external or bodily senses; for the ear is formed to the whole nature of the modification of the air; the lungs to the whole nature of its pressure, likewise also the compass of the body, which is kept together in its form by the circumpressure of the air; the eye is formed to the whole nature of ether and of light; the tongue to the sense of the solvent and fluent parts in liquids; and together with the lungs, the trachea, the larynx, the glottis, the fauces, and the lips, to the ability of suitably modifying the air, whence come articulate sounds, or tones, and harmonious sounds; the nostrils are formed to the sense of particles fluent in the atmosphere; touch which encompasses the whole body to the sense of the changes of state in the air, namely, to the sense of its cold and heat, and also to the sense of liquids and to the sense of what has weight. The interior viscera to which the aerial atmosphere cannot enter, are held in connection and form by a more subtile air, which is called ether — not to mention that all the arcana of interior nature are inscribed upon and connected with it [the external man], as all the

arcana of mechanics, of physics, of chemistry, and of optics. From these things it may be evident that universal nature is brought together to form the external of man; thus it is that the ancients called man a microcosm. As 2
then the external man is formed to the image of all things of the world, so is the internal man formed to the image of all things of heaven, that is, to the image of things celestial and spiritual, which proceed from the Lord, from which and in which is heaven. The celestial things therein are all those which are of love to the Lord and of charity toward the neighbor; and the spiritual things therein are all those of faith, which are in themselves so many and of such a nature that the tongue can in no wise express one ten-thousand-ten-thousandth of them. That the internal man is formed to the image of all these things, is strikingly shown in the angels, who when they appear before the internal sight, as they have appeared before mine, affect the inmosts by their presence alone; for love to the Lord and charity toward the neighbor flow forth from them and enter, and the things which are therefrom, namely, those of faith, shine forth from them and affect. From this and from other confirming proofs it has been made plain to me that the internal man, because he was created to be an angel, is heaven in the least form. From these things it 3
may now be evident that in man the spiritual world is conjoined with the natural world, consequently that with him the spiritual world flows into the natural world, so that he may apperceive it to the life, if he only gives heed. Hence also it is plain what is the intercourse of the soul with the body, namely, that properly it is the communication of the spiritual things which are of heaven, with the natural things which are of the world, and that the communication is effected by influx and is according to conjunction. This communication, which is effected by influx according to conjunction, is at this day unknown, for the reason that each and every thing is attributed to nature and nothing is

known concerning what is spiritual, which at this day is so remote that when it is thought of, it appears as nothing.

6058. But the nature of influx is such that from the Divine of the Lord there is influx into every angel, into every spirit, and into every man, and that thus the Lord governs every one, not only in a universal way, but also in things most particular, and this immediately from Himself, and likewise mediately through the spiritual world. That it may be known that there is such influx, many things have been premised concerning the correspondence of the parts of man with the Greatest Man, that is, with heaven, and at the same time concerning the representation of spiritual things in natural, at the close of chapters XXIII. to XLIII., and afterward concerning angels and spirits with man, at the close of chapters XLIV. and XLV. It now follows that influx and the intercourse of the soul and body should be specifically treated of. But these subjects ought to be illustrated by experiences, else things so unknown and rendered so obscure by hypotheses cannot be brought forth into the light. The illustrative experiences shall be presented at the close of some of the following chapters. Let what has been now said serve as an introduction.

CHAPTER FORTY-SEVENTH.

1. And Joseph came and showed Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

2. And from among his brethren he took five men, and set them before Pharaoh.

3. And Pharaoh said unto his brethren, What are your works? And they said unto Pharaoh, Thy servants are shepherds of the flock, both we and our fathers.

4. And they said unto Pharaoh, To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5. And Pharaoh said unto Joseph, saying, Thy father and thy brethren are come unto thee:

6. The land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest, and there be among them, men of activity, then make them rulers over my cattle.

7. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8. And Pharaoh said unto Jacob, How many are the days of the years of thy life?

9. And Jacob said unto Pharaoh, The days of the years of my sojournings are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their sojournings.

10. And Jacob blessed Pharaoh, and went out from the presence of Pharaoh.

11. And Joseph made his father and his brethren to dwell, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12. And Joseph sustained his father, and his brethren, and all his father's household, with bread, according to the number of the little ones.

13. And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and the land of Canaan fainted by reason of the famine.

14. And Joseph gathered up all the silver that was found in the land of Egypt, and in the land of Canaan, for the grain which they bought: and Joseph brought the silver into Pharaoh's house.

15. And when the silver was all spent in the land of Egypt, and in the land of Canaan, all Egypt came unto Joseph, and said, Give us bread: for why should we die in thy presence? for silver faileth.

16. And Joseph said, Give your cattle; and I will give you for your cattle, if silver fail.

17. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for the horses, and for the cattle of the flock, and for the cattle of the herd, and for the asses: and he provided them with bread in exchange for all their cattle for that year.

18. And when that year was ended, they came unto him the second year, and said unto him, We will not hide from my lord, how that our silver is spent; and the herds of cattle are my lord's; there is nought left in the sight of my lord, but our bodies and our ground:

19. Wherefore should we die before thine eyes, both we and our ground? buy us and our ground for bread, and we shall live, and our ground, servants unto Pharaoh: and give seed, that we may live, and not die, and that the ground be not desolate.

20. So Joseph bought all the ground of Egypt for Pha-

raoh; for the Egyptians sold every man his field, because the famine was sore upon them: and the land became Pharaoh's.

21. And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end thereof.

22. Only the ground of the priests bought he not: for the priests had a portion appointed them by Pharaoh, and did eat their appointed portion which Pharaoh gave them; wherefore they sold not their ground.

23. Then Joseph said unto the people, Behold, I have bought you this day and your ground for Pharaoh: lo, here is seed for you, and ye shall sow the ground.

24. And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be for you, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25. And they said, Thou hast made us to live: let us find grace in the eyes of my lord, and we will be Pharaoh's servants.

26. And Joseph made it a statute even unto this day, concerning the ground of Egypt, that Pharaoh should have the fifth; only the ground of the priests alone became not Pharaoh's.

27. And Israel dwelt in the land of Egypt, in the land of Goshen; and they had possession therein, and were fruitful, and multiplied exceedingly.

28. And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were a hundred forty and seven years.

29. And the days of Israel drew near to die: and he called his son Joseph, and said unto him, If now I have found grace in thine eyes, put, I pray thee, thy hand under my thigh, and do mercy and truth with me; bury me not, I pray thee, in Egypt:

30. But I will lie with my fathers, and thou shalt carry

me out of Egypt, and bury me in their buryingplace. And he said, I will do according to thy word.

31. And he said, Swear unto me: and he sware unto him. And Israel bowed himself upon the bed's head.

CONTENTS.

6059. After spiritual good from the natural, which is Israel, has been conjoined with the celestial internal, which is Joseph, as described in the foregoing chapter, the subject in the present chapter in the internal sense is the introduction of the truths of the church, which are in the natural, into knowledges. The truths of the church, which are in the natural, are the sons of Jacob; general truth itself therein is Jacob; the knowledge into which these truths are introduced, is Pharaoh.

6060. Afterward, knowledges are treated of, how they were reduced into order by the celestial internal, which is Joseph — namely, that first the truths of knowledges, then the truths of good and goods of truth, and at length the whole natural as to knowledges, were reduced under their general [principle].

6061. Lastly is described the regeneration of spiritual good from the natural, which is Israel.

INTERNAL SENSE.

6062. Verse 1. *And Joseph came and showed Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.* "And Joseph came and showed Pharaoh, and said" signifies the presence of the celestial internal in the natural where knowledges are, and influx thence and perception; "My father and my brethren" signifies spiritual

good in the natural and the truths of the church therein; "and their flocks, and their herds" signifies the interior and exterior goods of truth; "and all that they have" signifies whatever is thence; "are come out of the land of Canaan" signifies that they are from the church; "and, behold, they are in the land of Goshen" signifies that they are in the midst of the natural where are knowledges.

6063. *And Joseph came and showed Pharaoh, and said.* That this signifies the presence of the celestial internal in the natural where knowledges are, and influx thence and perception, is evident from the signification of coming to any one, as presence (see n. 5934); from the representation of Joseph, as the celestial internal (n. 5869, 5877); from the signification of showing, as influx (n. 5966); from the representation of Pharaoh, as the natural and thence knowledge in general (n. 5799, 6015); and from the signification of saying, in the historicals of the Word, as perception (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687). From this it is plain that by Joseph came and showed Pharaoh, and said, is signified the presence of the celestial internal in the natural where are knowledges, and influx thence and perception. Concern- 2
ing the influx of the internal into the natural or the external, and concerning the perception of the latter, much has been said above; and it has been shown that the natural subsists and lives by means of influx from the internal, that is, through the internal from the Lord. For the natural without influx thence has no life, inasmuch as it is in the nature of the world and from this derives all that it has, and the nature of the world is altogether without life. Wherefore that the natural with man may live, there must be influx from the Lord, not only immediate from Him, but also mediate through the spiritual world, consequently into man's internal, for this is in the spiritual world; and from thence there must be influx into the natural, in order that this may live. The natural of man is formed to re-

ceive life therefrom. This then is meant by the influx of the celestial internal into the natural, where knowledges are. By means of influx from the internal there exists perception in the external or the natural, which is represented by Pharaoh, for influx and perception mutually correspond to each other (n. 5743).

6064. *My father and my brethren.* That this signifies spiritual good in the natural and the truths of the church therein, is evident from the representation of Israel, who is here the father, as spiritual good in the natural (see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and from the representation of the sons of Israel, as the truths of the church in the natural (n. 5414, 5879, 5951). The influx and perception, spoken of just above (n. 6063), have reference to these, namely, to spiritual good and the truths of the church in the natural.

6065. *And their flocks, and their herds.* That this signifies the interior and exterior goods of truth, is evident from the signification of flocks, as interior goods, and of herds, as exterior goods (see n. 5913, 6048). They are the goods of truth which are signified, because spiritual good which is represented by Israel, is the good of truth (n. 4598). The goods which are in heaven and with man are of a two-fold origin, namely, an origin in the will and an origin in the understanding. In good originating in the will were the most ancient people who were of the celestial church, but in good originating in the understanding were the ancient people who were of the spiritual church. In the former good are they who are in the inmost or third heaven, but in the latter good are they who are in the middle or second heaven. What and of what nature the difference is, has been frequently told in these explications. Good which originates in the will is the good from which is truth; but good which originates in the understanding is the good which is from truth, or the good of truth. This good in itself is nothing else than truth in act.

6066. *And all that they have,* signifies whatever is thence — as above (n. 6046).

6067. *Are come out of the land of Canaan.* That this signifies that they are from the church, is evident from the signification of coming out of a certain land, as being from thence; and from the signification of the land of Canaan, as the Lord's kingdom in the heavens and the Lord's kingdom in the earths, which latter is the church (see n. 1607, 3038, 3481, 3686, 3705, 4447, 4454, 5136).

6068. *And, behold, they are in the land of Goshen.* That this signifies that they are in the midst of the natural where knowledges are, is evident from the signification of Goshen, as the midst or the inmost in the natural (see n. 5910, 6028, 6031). In regard to this, that they are in the midst of the natural, the case is this: when the goods and truths which are of the church, that is, which are from the Word of the Lord, are acknowledged and in faith are received in the natural, then they hold the midst there. For those things which are directly under the view are in the midst, but those things which are not directly under the view are at the sides. Thus those things which are in the midst appear clearly, but those which are at the sides appear obscurely. It is as with the sight of the eye. 2 Those things which are directly under it are in the midst, that is, in the centre, and appear clearly; but those which are not directly under it are removed from the midst, that is, to the sides, and appear obscurely. For the internal eye, which is the intellectual mind and has its sight from the light of heaven, views those things which are in the natural outside of itself, which are knowledges, as the external eye views objects or a field of objects outside of itself. The internal sight is determined to those things which afford the greatest delight and which are dear to the heart, and upon them fixes a direct view, as also the external sight does to like things in its fields of objects. Thus the internal sight is determined to the knowledges which are

most in accord with the truth and good in which the man is. These knowledges are then to him in the midst. That the internal sight looks at knowledges, is because it is spiritual, and thus is determined to spiritual things, and so to knowledges, for these fall under the spiritual view.

6069. Verses 2–6. *And from among his brethren he took five men, and set them before Pharaoh. And Pharaoh said unto his brethren, What are your works? And they said unto Pharaoh, Thy servants are shepherds of the flock, both we and our fathers. And they said unto Pharaoh, To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh said unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest, and there be among them, men of activity, then make them rulers over my cattle.* "And from among his brethren he took five men" signifies from the truths of the church some; "and set them before Pharaoh" signifies introduction into knowledges. "And Pharaoh said unto his brethren" signifies perception concerning the truths of the church in the natural; "What are your works?" signifies concerning offices and uses. "And they said unto Pharaoh, Thy servants are shepherds of the flock" signifies that they lead to good; "both we and our fathers" signifies that it was so from the ancients. "And they said unto Pharaoh" signifies continuance of perception; "To sojourn in the land are we come" signifies to seek life in knowledges; "for there is no pasture for thy servants' flocks" signifies that knowledges are wanting in which are goods of truth; "for the famine is sore in the land of Canaan" signifies that there is a deficiency of such things in the church; "now therefore, we pray thee, let thy servants dwell in the land

of Goshen" signifies that they may live in the midst of them. "And Pharaoh said unto Joseph, saying" signifies perception in the natural where knowledges are; "Thy father and thy brethren are come unto thee" signifies concerning the influx of the celestial internal into spiritual good from the natural, and into the truths of the church therein; "the land of Egypt is before thee" signifies that the knowledges of the natural mind are under the auspices of the celestial internal; "in the best of the land make thy father and thy brethren to dwell" signifies that they should live in the inmost of these; "in the land of Goshen let them dwell" signifies where is the midst; "and if thou knowest, and there be among them, men of activity" signifies the more excellent things in doctrine; "then make them rulers over my cattle" signifies that they may be the primary things of knowledges.

6070. *And from among his brethren he took five men.* That this signifies from the truths of the church some, is evident from the representation of the sons of Jacob, who are here the brethren, as the truths of the church (see n. 5403, 5419, 5427, 5458, 5512); and from the signification of five, as some (n. 4638, 5291).

6071. *And set them before Pharaoh.* That this signifies introduction into knowledges, is evident from the representation of Pharaoh, as knowledge in general (see n. 5799, 6015). Introduction is signified by setting before him, for the purpose in presenting them was to introduce them, that is, the truths of the church, since these are the sons of Jacob. Concerning truths, that they must be introduced into the knowledges of the church, may be seen above (n. 6004, 6023, 6052); but because at this day it is a subject unknown, it must be further illustrated. The knowledges of the church at this day are those which belong to the literal sense of the Word. Unless truths from the internal sense be introduced into these knowledges, the mind may be led away into every heresy; but when truths

have been introduced into them, then the mind cannot be
2 led away into heresies. As for example, he who has learned from the literal sense of the Word that God is angry, that He punishes, leads into temptations, casts into hell, and causes evil, may be led away into false ideas concerning God, as that from Good itself, which is God, can come forth evil, thus what is opposite to Him, when yet from good comes good, and from evil comes evil. But this knowledge appears with quite another aspect, if interior truths be instilled into it — as for instance this truth, that it is evil with man that causes him to be angry, that leads into temptations, punishes, casts into hell, and from itself is continually producing evils; and that it is as with the laws in kingdoms, which laws are from the king, while the evils of punishment are not from the king, but from
3 those who do evils. So also this truth, that there are hells, from which flows all evil, and that this is permitted to them, because it is unavoidable for man's sake, since he is in evil and his life is thence; and therefore, unless he is left in evil, he cannot be in freedom, thus cannot be reformed. Nevertheless nothing but good comes from God, for so far
4 as man suffers it, God turns evil into good. Also this truth, that the most general truths are first to be believed, and that afterward they are to be illustrated by particular truths; thus this general knowledge, that all things which exist are from God, thus also the evils of punishment; but in what manner these are from God is afterward to be learned, also the nature and origin of that which is done
5 from permission. In like manner this truth, that all worship of God must needs derive its beginning from holy fear, which has within it a belief that God will reward the good and punish the evil. The simple-minded and children are to believe this, because they do not yet apprehend what permission is — even according to the Lord's words, *Rather fear Him which is able to destroy both body and soul in hell* (Matt. x. 28). When therefore in the beginning

they from fear, dare not do evil, there is introduced in succession love with good, and then they begin to know and to perceive that nothing but good is from God, and that evil is from themselves, and at length that all evil is from hell. Moreover, they who are in heaven perceive that 6
nothing but good is from God; but they who are in hell say that all evil is from God, inasmuch as He permits it and does not remove it. But to such as are in the world of spirits it is said in reply, that if evil were taken away from them they would have no life, neither would man who is in evil; and that the evil which is in them punishes itself according to law, and that by reason of the evils of punishment they at length abstain from doing evils, and also that the punishment of the evil is the protection of the good. Add to this, that they who are in evil, also they 7
who are in external worship without internal, as were the Jews, ought to be altogether in fear of God and to believe that He punishes; for from fear of God they may do good, but in no wise from love. When these and many other truths are introduced into that knowledge, it appears altogether of another aspect, for then this knowledge becomes like a pellucid vessel, in which transparent truths cause the vessel to be seen no otherwise than as one general truth.

6072. *And Pharaoh said unto his brethren.* That this signifies perception concerning the truths of the church in the natural, is evident from the signification of saying, as perception — of which above (n. 6063); from the representation of Pharaoh, as the natural and knowledge in general — of which also above (n. 6063); and from the representation of the sons of Jacob, who are here the brethren, as the truths of the church in the natural — of which above (n. 6064). Thus it is manifest that by, Pharaoh said unto his brethren, is signified the perception of the natural concerning the truths of the church therein.

6073. *What are your works?* That this signifies concerning offices and uses, is evident from the signification of

works, as goods (n. 6048), thus offices and uses, for these are goods. All the goods which are called goods of charity are nothing but uses, and uses are nothing but works toward the neighbor, toward one's country, toward the church, toward the Lord's kingdom. Charity itself indeed viewed in itself does not become charity until it comes into act and becomes work or deed. For to love any one, and not to do him good when one is able, is not to love; but to do him good when one is able, and this from the heart, is to love him; and then inwardly in the deed or work itself are contained all things of charity toward him. For works are the complex of all things of charity and of faith with man, and are what are called spiritual goods, and indeed become goods by exercise, that
2 is, by uses. The angels who are in heaven, because they are in good from the Lord, desire nothing more than to perform uses. These are the very enjoyments of their life, and according to uses they also enjoy blessedness and happiness (see n. 453, 454, 696, 997, 3645) — which likewise the Lord teaches in Matthew: *The Son of Man shall come in the glory of His Father with His angels; and then shall He render to every one according to his works* (xvi. 27). By works here are not meant works such as they appear in external form, but such as they are in internal form, namely, such as is the charity contained in them; angels regard
3 works in no other way. And because works are the complex of all things of charity and of faith with man, and the life causes charity to be charity and faith to be faith, thus good, therefore the Lord loved John above the rest of the disciples, and he lay on His breast at supper (John xxi. 20); for by him were represented the goods or the works of charity (see prefaces to Gen. xviii. and xxii.); for which reason also the Lord said unto him, Follow Me, and not to Peter, by whom was represented faith (see the same prefaces). Wherefore faith which is Peter, said with indignation, *Lord, and what shall this man do? Jesus*

saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me (John xxi. 21 – 23). By this was also foretold that faith would despise works, and yet that these are with the Lord — as may likewise be very evident from the Lord's words to the sheep and to the goats (Matt. xxv. 34–46), in which words nothing but works are recounted. And that faith rejected the Lord, is evident from the representation by Peter, when he denied Him thrice; that he did this at night signifies the last time of the church, when there is no longer any charity (see n. 6000); that he did it thrice signifies that the time was then completed (n. 1825, 2788, 4495, 5159); that it was before the cock crew, signifies before a new state of the church existed — for twilight and morning which follow the night signify the first state of the church (n. 2405, 5962).

6074. *And they said unto Pharaoh, Thy servants are shepherds of the flock.* That this signifies that they lead to good, is evident from the signification of a shepherd of a flock, as one who leads to good (see n. 6044), here the truths which lead to good, because the truths of the church are the sons of Jacob.

6075. *Both we and our fathers.* That this signifies that it was so from the ancients, is evident from the signification of fathers, as those who were of the ancient churches (see n. 6050). In the Word, where the Jews and the Israelites are treated of, in many passages the fathers are mentioned with praise. They who remain in the sense of the letter understand by fathers in these passages no others than Abraham, Isaac, and Jacob, and also the sons of Jacob. But in the internal sense by fathers there, when spoken of in a good sense, are not meant these patriarchs, but they who were of the Most Ancient Church which was before the flood, and they who were of the Ancient Church which was after the flood. The men of both of these churches were called fathers, because from them the

church descended, and the things of the church were de-
2 rived. By fathers are meant those who were of the Ancient Churches in the following passages — in Moses: *Jehovah had a delight in thy fathers to love them, and He chose their seed after them* (Deut. x. 15). And again: *Remember the days of eternity, understand the years of generation and generation. . . . When the Most High gave to the nations their inheritance, when He separated the sons of man, He set the bounds of the peoples according to the number of the sons of Israel. . . . But* when *Jeshurun waxed fat . . . he forsook God . . . he sacrificed unto demons . . . to gods that came up of late, and your fathers knew not* (Deut. xxxii. 7, 8, 15, 17). This passage occurs in the prophetic song of Moses, in which the Ancient Church is described from verse seven to verse fifteen, and the posterity of Jacob from verse fifteen to verse forty-four. The state of the Most Ancient Church which was before the flood is signified by the days of eternity, and the state of the Ancient Church which was after the flood by the years of generation and generation — the state of their good by the inheritance which the Most High gave to the nations, and the state of their truth by the Most High separating the sons of man and setting the bounds of the peoples according to the number of the sons of Israel. That this number, or twelve, means all truths of faith in the complex, may be seen above (n. 577, 2089, 2129, 2130, 3272, 3858, 3913). From this it is plain that by fathers are signified those who were of the Ancient Churches. In like manner in the following passages — in Isaiah: *Our house of holiness, and our beauty, where our fathers praised Thee, is burned with fire* (lxiv. 11). In Jeremiah: *Did not thy father eat and drink, and do judgment and justice? then it was well with him* (xxii. 15). Again: *They sinned against Jehovah, the habitation of justice, and the hope of their fathers, Jehovah* (l. 7). In David: *We have heard with our ears, O God, our fathers have*

told us, the work Thou didst in their days, in the days of old (Ps. xliv. 1). Fathers have the like signification in Daniel (xi. 24, 37, 38). That they who were of the Ancient Churches are meant by fathers in these passages, is not apparent in the sense of the letter, but from the internal sense, in which the church is described and its goods and truths. Moreover the church itself, because it is the heavenly marriage, that is, the marriage of good and truth, is called in the Word father as to good and mother as to truth (n. 3703, 5581).

6076. *And they said unto Pharaoh.* That this signifies continuance of perception, is evident from the signification of saying, as perception (see n. 6063) ; and from the representation of Pharaoh, as the natural in general — as above. Continuance of perception by the natural is signified, because the expression, they said unto Pharaoh, was also used just above (n. 6074) and now here again.

6077. *To sojourn in the land are we come.* That this signifies to seek life in knowledges, is evident from the signification of, to sojourn, as to be instructed, also to live (see n. 1463, 2025) — thus to come to sojourn means to seek life ; and from the signification of land, here the land of Egypt, as where knowledge is, thus as knowledge. That Egypt stands for knowledge has been frequently shown above. In regard to the life of truth being in knowledges, or to truths seeking their life in knowledges, it is to be known that all things which are in the spiritual world, and hence all things which are in the natural world, seek something ulterior in which to be and to act as cause into effect, to the end that they may continually be producing something. This ulterior thing is as it were a body, and that which seeks to be in it is as it were a soul. This effort ceases only in the ultimates of nature, where things inert have place. In the natural world this is apparent from everything, and also in the spiritual world, in that good seeks to live in truths, and truths seek to live in knowl-

edges, and knowledges in the things of sense, and things of
2 sense in the world. As to what specifically regards truths in knowledges, it is to be known that interior truths may indeed be introduced into knowledges, but the truths have then no life until good be in them. In good is life, and in truths from good, and thus in knowledges from good by means of truths. Then good is like a soul to truths and through truths to knowledges, which are like a body. In a word, charity toward the neighbor vivifies and animates faith, and through faith the knowledges which are of the
3 natural mind. There are few at this day who know that truths are distinct from knowledges. The reason is that few are in the truths of faith from charity, and truths of faith in which there is not charity are nothing else than knowledges, for they are in the memory merely as other things which are there. But when truths of faith are from charity, or when charity is in them, then they perceptibly distinguish themselves from knowledges and sometimes elevate themselves from them, and then view knowledges beneath them. This may be evident especially from the state of man after death. He can then think and speak rationally concerning the truths and goods of faith, and this with more perspicuity than in the life of the body, but he is unable to draw any mere knowledges out of the memory, these being then with him as things forgotten and obliterated, although he has them all with him (see n. 2475–2486). From this it may be evident that truths of faith which in themselves are spiritual, and knowledges which in themselves are natural, are distinct, the one from the other, and that truths of faith are elevated from knowledges toward heaven by affection for the good of charity.

6078. *For there is no pasture for thy servants' flocks.* That this signifies that knowledges are wanting in which are the goods of truth, is evident from the signification of pasture for a flock, as knowledges in which are the goods of truth; thus no pasture is knowledges in which there are

no goods of truth. Pasture in the internal sense is that which sustains spiritual life, and especially it is truth of knowledge, for the soul of man desires this, as the body desires food. Nourishments are derived therefrom, and therefore to feed is to be instructed (see n. 5201). That knowledges and truths sustain the soul of man, is very manifest from the desires of man for knowing, likewise from the correspondence of food with knowledges (n. 1480, 3114, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915), which correspondence moreover manifests itself with man during the taking of food; for if this be done while he is conversing and listening, the vessels which receive the chyle are opened, and he is more fully nourished than if he eat alone. Spiritual truths and instructions therein would have such an effect with men, if they were in affection for good. That truths nourish the spiritual life, is especially manifest with good spirits and angels in heaven, who are all in the continual desire of knowing and growing wise; and when this spiritual food is wanting to them, they are in desolation and in sluggishness of life and hunger, nor are they refreshed and elevated into the blessedness of their life until their desires are satisfied. But in order that knowledges may yield healthful nourishment to the soul, there must be in them life from the goods of truth. If there is not such life, the knowledges sustain indeed man's interior life, but his natural and not his spiritual life. That pasture in the 2
internal sense means that which sustains man's spiritual life, is manifest also from other passages in the Word — as in Isaiah: *I gave thee for a covenant of the people, to restore the land . . . to say to them that are bound, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and on all hillsides shall be their pasture* (xlix. 8, 9). Feeding in the ways means being instructed in truths, ways standing for truths (see n. 627, 2333), and feeding for being instructed (n. 5201); pasture on all hillsides means being sustained from good, for hills, as moun-

tains, are the goods of love (n. 795, 796, 1430, 2722,
3 4210). In Jeremiah: *Woe unto the shepherds that destroy and scatter the flock of My pasture* (xxiii. 1) — where pasture stands for such things as sustain spiritual life. Again: *The Princes* of Zion *are become like harts; they have found no pasture* (Lam. i. 6) — they have found no pasture
4 meaning no truth of good. In Ezekiel: *I, even I, will search for My flock . . . I will feed them in a good pasture, and upon the mountains of the height of Israel shall their fold be: thus shall they lie down in a good fold, and in fat pasture shall they feed upon the mountains of Israel* (xxxiv. 11, 14) — where good and fat pasture upon the mountains of Israel means the goods of truth. Again: *Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures* (xxxiv. 18) — where the signification is similar. In Hosea: *I did know thee in the wilderness, in the land of drought. According to their pasture, so were they filled; they were filled, and their heart was exalted* (xiii. 5, 6). In Joel: *The beasts groan, the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate* (i. 18). In David: *Jehovah is my shepherd . . . He will make me to lie down in pastures of herbage: He will lead me to the waters of rest. He will restore my soul* (Ps. xxiii. 1–3). Again: *Jehovah . . . hath made us, and not we ourselves; we are His people, and the flock of His pasture.* [Or,] *therefore we are His; we are His*
5 *people, and the flock of His pasture* (Ps. c. 3). Pasture in these passages stands for the truths in which man is instructed, and here for such things as relate to spiritual life; for spiritual life is such that if that pasturage fails, it languishes and, as it were, pines away as does the body when it lacks food. That pasture means the good and truth which renew and sustain the soul or spirit of man, is clear from the Lord's words in John — *I am the door: by Me if any man enter in, he shall be saved, and shall go in and go out,*

and shall find pasture (x. 9)—where pasture stands for the goods and truths which those have who acknowledge the Lord and seek their life from Him alone.

6079. *For the famine is sore in the land of Canaan.* That this signifies that there is a deficiency of such things in the church, is evident from the signification of famine, as a deficiency of good (see n. 5893) : and from the signification of the land of Canaan, as the church — of which above (n. 6067).

6080. *Now therefore, we pray thee, let thy servants dwell in the land of Goshen.* That this signifies that they may live in the midst of them, is evident from the signification of dwelling, as living (see n. 1293, 3384, 3613, 4451, 6051) ; and from the signification of the land of Goshen, as the midst or the inmost in the natural (n. 5910, 6028, 6031, 6068).

6081. *And Pharaoh said unto Joseph, saying.* That this signifies perception in the natural where knowledges are, is evident from the signification of saying, as perception — as often before ; from the representation of Pharaoh, as the natural where is knowledge (see n. 5799, 6015, 6063) ; and from the representation of Joseph, as the internal, from which the natural has perception (n. 5469).

6082. *Thy father and thy brethren are come unto thee.* That this signifies concerning the influx of the celestial internal into spiritual good from the natural, and into the truths of the church therein, is evident from the representation of Israel, who is here the father, as spiritual good from the natural (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833) ; and from the representation of his sons, who are here the brethren, as the truths of the church in the natural (n. 5414, 5879, 5951). That influx of the celestial internal is signified, is because these things were said to Joseph, by whom the celestial internal is represented (n. 5869, 5877), and influx into the natural or into the external comes from the internal.

6083. *The land of Egypt is before thee.* That this signifies that the knowledges of the natural mind are under the auspices of the celestial internal, is evident from the signification of the land of Egypt, as the natural mind where knowledges are (see n. 5276, 5278, 5280, 5288, 5301); and from the signification of before thee, as under the auspices of the celestial internal, which is Joseph (n. 5869, 5877).

6084. *In the best of the land make thy father and thy brethren to dwell.* That this signifies that they shall live in the inmost of them, namely, of knowledges, is evident from the signification of the best of the land, as the inmost of the natural mind where knowledges are — of which in what follows, for the land of Egypt is that mind — as just above (n. 6083); from the signification of dwelling, as living (n. 1293, 3384, 3613, 4451, 6051); and from the representation of Israel and his sons, who are here the father and the brethren who shall live therein, as spiritual good from the natural and the truths of the church therein (see
2 above, n. 6082). That the best is the inmost, is because it is the best which is kept directly in view; for the eye is ever directed to that which most affects and delights, and that which is kept directly in view is also the inmost, because it is in the centre, and thus before the eyes in the strongest light, while other things are round about in the circumference, and so less clear, and at length obscure, because they do not so much delight and affect. This is the case with knowledges before the internal sight, the objects of which sight are no other than knowledges and truths. That which is delightful and good in the objects is what directs the sight toward them. But it is to be known that truths and the knowledges agreeing with them come directly under the view, that is, are in the inmost, with those who are delighted and affected with spiritual and celestial truths, for to them these truths are the best things; but falsities and the knowledges that are in agreement with them come directly under the view, that is, are in the in-

most, with those whom the evils of love of self and of the world affect and delight — see also what has been said above (n. 6068).

6085. *In the land of Goshen let them dwell.* That this signifies where the midst is, is evident from the signification of dwelling, as living — as just above (n. 6084); and from the signification of the land of Goshen, as the midst or the inmost in the natural (n. 5910, 6028, 6031, 6068).

6086. *And if thou knowest, and there be among them, men of activity.* That this signifies the more excellent things in doctrine, is evident from the signification of men of activity, as things more excellent in doctrine, for man signifies one who is intelligent, and also truth (see n. 158, 265, 749, 1007, 3134, 4823), consequently doctrine, and active signifies excellent; for activity in the original tongue is expressed by a word that also signifies strength and valor, which in the internal sense are things which have power, and thus surpass in excellence.

6087. *Then make them rulers over my cattle.* That this signifies that they may be the primary things of knowledges, is evident from the signification of rulers, as things primary (see n. 1482, 2089, 5044); and from the signification of cattle, as truths from which is good (n. 6016, 6045, 6049), here knowledges in which these truths are, because it is said, over my cattle, namely, Pharaoh's, by whom are represented, not truths in which is good, but knowledges in which they are.

6088. Verses 7–10. *And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How many are the days of the years of thy life? And Jacob said unto Pharaoh, The days of the years of my sojournings are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their sojournings. And Jacob blessed Pharaoh, and went*

out from the presence of Pharaoh. "And Joseph brought in Jacob his father" signifies the presence of general truth from the internal; "and set him before Pharaoh" signifies introduction into the general of knowledges; "and Jacob blessed Pharaoh" signifies a prayerful wish for conjunction and fructification thereby. "And Pharaoh said unto Jacob" signifies perception in the natural where knowledges are concerning the general truth of the church; "How many are the days of the years of thy life" signifies concerning the state of life of the natural from the spiritual. "And Jacob said unto Pharaoh" signifies response; "The days of the years of my sojournings" signifies concerning the successive states of life; "are a hundred and thirty years" signifies state and quality; "few and evil have been the days of the years of my life" signifies that the state of life of the natural has been full of temptations; "and they have not attained unto the days of the years of the life of my fathers" signifies that it has not been elevated to the state of life of those that are gone before; "in the days of their sojournings" signifies as to the state of their life. "And Jacob blessed Pharaoh" signifies a prayerful wish, as before, for conjunction and fructification thereby; "and went out from the presence of Pharaoh" signifies separation as to time.

6089. *And Joseph brought in Jacob his father.* That this signifies the presence of general truth from the internal, is evident from the signification of bringing in, or causing to come, as making present, and of coming unto any one, as presence (see n. 5934, 6063); and from the representation of Jacob, as the doctrine of natural truth, also natural truth (n. 3305, 3509, 3525, 3546, 4538), here truth in general, because his sons represent truths in particular. That it is from the internal, is because Joseph is the internal, from which is truth in the natural. General truth is called the father of Joseph, because it is first of all introduced with man. This is afterward enriched with particular

truths, and lastly there exists a view of them from the internal, or reason and understanding. This is very manifest in the case of man, for his judgment grows from infancy. It is the same with spiritual truths and goods, when man is being born anew, or being regenerated. But after the internal exists from general truth in the natural, the state is changed, and the internal no longer acknowledges truth in the natural as father, but as servant. That it becomes a servant, is declared by Joseph's dream concerning his father — that the sun and the moon and eleven stars made obeisance to him; wherefore the father said, *What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?* (Gen. xxxvii. 9, 10.) Therefore also his father is so often called by the sons, in the presence of Joseph, his servant (Gen. xliii. 28; xliv. 24, 27, 30, 31), and likewise Joseph was lord of all the land of Egypt, thus also over his father.

6090. *And set him before Pharaoh.* That this signifies introduction into the general of knowledges, is evident from what has been explained above (n. 6071).

6091. *And Jacob blessed Pharaoh.* That this signifies a prayerful wish for conjunction and fructification thereby, is evident from the signification of blessing, as here a prayerful wish for conjunction, namely, of truth with knowledge in the natural, for this conjunction is here treated of. To bless signifies many things: it involves in the spiritual sense, all things that are good and all that are prosperous. Thus it signifies to be gifted with the good of love and of charity (see n. 3185, 4981), and it also signifies conjunction (n. 3504, 3514, 3530, 3565, 3584), and likewise fructification from affection for truth (n. 2846), also a prayerful wish for prosperity (n. 3185), here therefore a prayerful wish for that which is here treated of, namely, for conjunction and thus for fructification. For fructification follows from conjunction, since when conjunction is effected, good

increases and truth is multiplied, for there is then a marriage of good and truth, from which such effects are produced. This cannot be effected before, except as from whoredom; but the good from this source is spurious, and also the truth, the good having respect to self and the truth deriving its savor from that good.

6092. *And Pharaoh said unto Jacob.* That this signifies perception in the natural where knowledges are concerning the general truth of the church, is evident from the signification of saying, as perception — of which above (see n. 6063); from the representation of Pharaoh, as the natural where knowledges are (see n. 5799, 6015); and from the representation of Jacob, as the general truth of the church — of which above (n. 6089).

6093. *How many are the days of the years of thy life?* That this signifies concerning the state of life of the natural from the spiritual, is evident from the signification of days and also of years, as states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); and from the signification of life, as spiritual life (n. 5407, 5890), here spiritual life in the natural, or the natural from the spiritual.

6094. *And Jacob said unto Pharaoh.* That this signifies response, is evident without explanation.

6095. *The days of the years of my sojournings.* That this signifies concerning the successive states of life, is evident from the signification of days and years, as states — of which just above (n. 6093); and from the signification of sojournings, as life and instruction (n. 1463, 2025, 3672), thus the successive states of life.

6096. *Are a hundred and thirty years.* That this signifies state and quality, is evident from this, that all numbers in the Word signify things (see n. 575, 647, 648, 755, 813, 1963, 2075, 2252, 3252, 4264, 4495, 4670, 5265), thus the state and quality of the thing which is treated of. Wherefore this number specifically signifies the state and quality of the life which had appertained to Jacob hitherto, that

is, the state and quality of the spiritual life which the natural at this time had from the spiritual.

6097. *Few and evil have been the days of the years of my life.* That this signifies that the state of life of the natural has been full of temptations, is evident from the signification of days and years, as states — as above (n. 6093, 6095); and from the signification of the life of Jacob, as spiritual life in the natural (n. 6093). Temptations in that state are signified by the days having been evil. All temptations appear evil, for the reason that they are interior anxieties and griefs, and as it were damnations; for then man is let into the state of his evils, consequently among evil spirits, who accuse and thus torment the conscience; but yet the angels defend, that is, the Lord through angels, as He keeps the man in hope and trust, which are the powers of combat from within, whereby he resists. The natural is especially let into temptations when it is to receive the spiritual, because in the natural reside evils of life and falsities of doctrine. For this reason Jacob says this of himself, since by him is here represented the natural as to truth.

6098. *And they have not attained unto the days of the years of the life of my fathers.* That this signifies that it has not been elevated to the state of their life, is evident from the signification of attaining unto, as here being elevated — of which in what follows; and from the signification of days and years of life, as states of spiritual life (see n. 6093, 6095, 6097). That attaining unto here means being elevated, is because his fathers Isaac and Abraham represented more elevated, that is, more interior things than he: for Abraham represented in the supreme sense the Lord's Divine itself, Isaac the Lord's Divine rational, and Jacob His Divine natural. That Abraham represented the Lord's Divine itself, may be seen above (n. 1965, 1989, 2011, 3245, 3251, 3305, 3439, 3703, 4615), also that Isaac represented the Divine rational (n. 1893, 2066, 2072, 2083,

2630, 2774, 3012, 3194, 3210, 4615), and that Jacob represented the Divine natural as to truth and as to good (see n. 3305, 3509, 3525, 3546, 3576, 3599, 4286, 4538, 4570, 4615). Therefore also by Abraham is represented the celestial with man, by Isaac the spiritual, and by Jacob the natural, for the reason that the regeneration of man is an image of the glorification of the Lord (see n. 3138, 3212, 3296, 3490, 4402, 5688). From these things it is now plain that by the words, and they have not attained unto the days of the years of the life of my fathers, is signified that it has not been elevated to the state of their life.

6099. *And Jacob blessed Pharaoh* signifies a prayerful wish for conjunction and consequent fructification — as above (n. 6091).

6100. *And went out from the presence of Pharaoh.* That this signifies separation as to time, is evident from the signification of going out, as being separated, here being separated as to time from the natural where knowledges are, which are represented by Pharaoh. In regard to this, that by going out is signified separation as to time, the case is this: in the foregoing pages the subject has been the conjunction of spiritual good from the natural, which is Israel, also of the truths of the church in the natural, which are his sons, with the celestial internal, which is Joseph; but not as yet conjunction with the natural, only introduction. In what now follows, however, this conjunction is treated of, from verse thirteen to verse twenty-seven of this chapter (see Contents, n. 6059, 6060). Thus it is that by Jacob's going out from the presence of Pharaoh is signified separation as to time.

6101. Verses 11, 12. *And Joseph made his father and his brethren to dwell, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph sustained his father, and his brethren, and all his father's household, with bread, according to the number* [*mouth*] *of the little ones.* "And Jo-

seph made his father and his brethren to dwell" signifies the life of spiritual good and of the truths of the church from the celestial internal; "and gave them a possession in the land of Egypt, in the best of the land" signifies in the inmost of the natural mind where knowledges are; "in the land of Rameses" signifies the inmost of the mind and its quality; "as Pharaoh had commanded" signifies with the consent of the natural where knowledges are. "And Joseph sustained his father, and his brethren, and all his father's household, with bread" signifies that from the celestial internal there was a continuous influx of good into spiritual good and the truths of the church in the natural, whence was their life; "according to the number [mouth] of the little ones" signifies each according to the quality of the good of innocence.

6102. *And Joseph made his father and his brethren to dwell.* That this signifies the life of spiritual good and of the truths of the church from the celestial internal, is evident from the signification of dwelling, as life (n. 1293, 3384, 3613, 4451, 6051); from the representation of Israel, who is here the father, as spiritual good from the natural (n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833); from the representation of his sons, who are here the brethren, as the truths of the church in the natural (n. 5414, 5879, 5951); and from the representation of Joseph, as the celestial internal (n. 5869, 5877). From which it is evident that by the words, Joseph made his father and his brethren to dwell, is signified the life of spiritual good and of the truths of the church from the celestial internal.

6103. *And gave them a possession in the land of Egypt, in the best of the land.* That this signifies in the inmost of the natural mind where knowledges are, is evident from the signification of a possession, as a station of spiritual life (see n. 2658); from the signification of the land of Egypt, as the natural mind where knowledges are (n. 5276, 5278, 5280, 5288, 5301); and from the signification of,

the best of the land, as the inmost — of which above (see n. 6084). Hence it is plain that by the words, and gave them a possession in the land of Egypt, in the best of the land, is signified a station of spiritual life in the inmost of the natural mind where knowledges are.

6104. *In the land of Rameses.* That this signifies the inmost of the mind and its quality, is evident from this, that all the names in the Word, both of persons and of places, signify things (see n. 1888, 3422, 4298, 4442, 5095, 5225); and because the land of Goshen is the inmost of the natural mind (n. 5910, 6028, 6031, 6068), therefore Rameses, which was the best tract of land in the land of Goshen, is the inmost of the spiritual in the natural mind. But the nature of this inmost can scarcely be comprehended by man, for it contains innumerable and also ineffable things, which can only be seen in the light of heaven, thus by angels — as is the case with the rest of the names both of places and persons which occur in the Word.

6105. *As Pharaoh had commanded.* That this signifies with the consent of the natural where knowledges are, is evident from the signification of commanding, as influx (see n. 5486, 5732), but here consent, because the natural, which is represented by Pharaoh, has its all from the internal by influx. Wherefore what the natural commands, appears indeed as a command from it, but is really from the internal, thus it is consent. The natural of man in relation to the internal is almost as the speech of man in relation to the thought, for it appears as if the speech of man commands or gives orders, but it is the thought.

6106. *And Joseph sustained his father, and his brethren, and all his father's household, with bread.* That this signifies that from the celestial internal there was continuous influx of good into spiritual good and the truths of the church in the natural, whence was their life, is evident from the signification of sustaining with bread, as influx of good, since sustaining is here flowing in continuously — whence

man has spiritual life, and bread is the good of love (see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915); from the representation of Joseph, as the celestial internal (n. 5869, 5877); from the representation of Israel, who is here the father, as spiritual good from the natural; from the representation of his sons, who are here the brethren, as the truths of the church in the natural — of which above (n. 6102); and from the signification of all his father's household, as all in one complex that is of spiritual good and from that good. Hence it is plain that by, Joseph sustained his father, and his brethren, and all his father's household, with bread, is signified continuous influx of the good of love from the celestial internal into spiritual good and the truths of the church in the natural, and into all things which are of spiritual good and from it.

6107. *According to the number* [*mouth*] *of the little ones.* That this signifies each according to the quality of the good of innocence, is evident from the signification of, according to the number [mouth], as each and according to quality; and from the signification of little one, as the good of innocence (see n. 430, 2126, 3183, 5608). In regard to influx from the celestial internal into spiritual good and into the truths of the church in the natural according to the quality of the good of innocence, the case is this. Innocence is that from the inmost which qualifies all good of charity and of love. For the Lord flows in through innocence into charity, and as much as there is of innocence, so much of charity is received, inasmuch as innocence is the very essential of charity (n. 2780, 3111, 3183, 3994, 4797, 6013). What innocence is, may be seen as in a mirror from little children, in that they love their parents and trust in them alone, and have no other solicitude than to please them. Thus they have food and clothing, not only according to necessity, but also for delight; and because they love their parents, they do from enjoyment of

affection whatever is agreeable to them, thus not only what they command, but also what they suppose them to wish to command, and moreover take no thought for themselves, besides many other particulars. It is however to be known that the innocence of little children is not innocence, but only the semblance of innocence. Innocence itself has its abode only in wisdom (n. 2305, 2306, 3494, 4797), and wisdom consists in so bearing one's self toward the Lord, as has been said of little children toward their parents, from the good of love and of faith.

6108. Verses 13–26. *And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and the land of Canaan fainted by reason of the famine. And Joseph gathered up all the silver that was found in the land of Egypt, and in the land of Canaan, for the grain which they bought: and Joseph brought the silver into Pharaoh's house. And when the silver was all spent in the land of Egypt, and in the land of Canaan, all Egypt came unto Joseph, and said, Give us bread: for why should we die in thy presence? for silver faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if silver fail. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for the horses, and for the cattle of the flock, and for the cattle of the herd, and for the asses: and he provided them with bread in exchange for all their cattle for that year. And when that year was ended, they came unto him the second year, and said unto him, We will not hide from my lord, how that our silver is spent; and the herds of cattle are my lord's; there is nought left in the sight of my lord, but our bodies and our ground: wherefore should we die before thine eyes, both we and our ground? buy us and our ground for bread, and we shall live, and our ground, servants unto Pharaoh: and give seed, that we may live, and not die, and that the ground be not desolate. So Joseph bought all the ground of Egypt for Pharaoh; for the Egyptians sold every man his*

field, because the famine was sore upon them: and the land became Pharaoh's. And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end thereof. Only the ground of the priests bought he not: for the priests had a portion appointed them by Pharaoh, and did eat their appointed portion which Pharaoh gave them; wherefore they sold not their ground. Then Joseph said unto the people, Behold, I have bought you this day and your ground for Pharaoh: lo, here is seed for you, and ye shall sow the ground. And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be for you, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast made us to live: let us find grace in the eyes of my lord, and we will be Pharaoh's servants. And Joseph made it a statute even unto this day, concerning the ground of Egypt, that Pharaoh should have the fifth; only the ground of the priests alone became not Pharaoh's. "And there was no bread in all the land" signifies that good no longer appeared; "for the famine was very sore" signifies desolation; "so that the land of Egypt and the land of Canaan fainted by reason of the famine" signifies that this was in the natural and within the church. "And Joseph gathered up all the silver" signifies every knowledge that was true and suitable; "that was found in the land of Egypt, and in the land of Canaan" signifies that was in the natural and in the church; "for the grain which they bought" signifies that thereby they were sustained; "and Joseph brought the silver into Pharaoh's house" signifies that it all was referred to what was general in the natural. "And when the silver was all spent in the land of Egypt, and in the land of Canaan" signifies that the knowledge true and suitable was no longer visible in the natural and within the church by reason of the desolation; "all Egypt came unto Joseph" signifies application to the internal; "and said, Give us

bread" signifies supplication for the sustenance of spiritual life; "for why should we die in thy presence? for silver faileth" signifies that otherwise by reason of deficiency of truth there would be spiritual death. "And Joseph said" signifies the internal from which came response; "Give your cattle, and I will give you for your cattle" signifies that they should offer the goods of truth, and they would be sustained; "if silver fail" signifies if truth were no longer visible to them. "And they brought their cattle unto Joseph" signifies the goods of truth, that they were offered; "and Joseph gave them bread" signifies sustenance as to spiritual life; "in exchange for the horses" signifies knowledges from the intellectual; "and for the cattle of the flock, and for the cattle of the herd" signifies interior and exterior goods of truth; "and for the asses" signifies things of service; "and he provided them with bread in exchange for all their cattle" signifies sustenance by influx of good from the internal; "for that year" signifies the period of that state. "And when that year was ended" signifies desolation after the period of that state; "they came unto him the second year" signifies the beginning of the following state; "and said unto him, We will not hide from my lord" signifies perception that it was known to the internal; "how that our silver is spent" signifies truth not visible by reason of the desolation; "and the herds of cattle are my lord's" signifies the good of truth in like manner; "there is nought left in the sight of my lord, but our bodies and our ground" signifies that the receptacles of good and truth were altogether desolated; "wherefore should we die before thine eyes, both we and our ground" signifies that if they should be desolated there would be no longer spiritual life under the internal; "buy us and our ground for bread" signifies the appropriation of both [receptacles] that they may be sustained with good; "and we shall live, and our ground, servants unto Pharaoh" signifies total submission; "and give seed"

signifies thereby influx of the good of charity and of the truth of faith; "that we may live, and not die" signifies spiritual life thence and no longer fear of damnation; "and that the ground be not desolate" signifies that the mind shall be cultivated with the knowledges of the church. "So Joseph bought all the ground of Egypt for Pharaoh" signifies that the internal appropriated to itself the whole natural mind where knowledges are and placed it under general auspices; "for the Egyptians sold every man his field" signifies resignation and subjection of all things which are serviceable to the church; "because the famine was sore upon them" signifies because there was desolation even to despair; "and the land became Pharaoh's" signifies that all things were subjected to the natural which was under the auspices of the internal. "And as for the people, he removed them to the cities" signifies that truths of knowledge were referred to doctrinals; "from one end of the border of Egypt even to the other end thereof" signifies extension through the whole natural where knowledges are. "Only the ground of the priests bought he not" signifies that the internal procured to itself from the natural the faculties of receiving good, because these are from itself; "for the priests had a portion appointed them by Pharaoh" signifies that it was disposed into order by the natural which was under the auspices of the internal; "and did eat their appointed portion which Pharaoh gave them" signifies that goods did not appropriate to themselves more than was according to order; "wherefore they sold not their ground" signifies that for that reason they had no need to resign and submit them. "Then Joseph said unto the people" signifies influx of the internal into truths of knowledge; "Behold, I have bought you this day and your ground for Pharaoh" signifies that it procured these to itself and made them subject to what was general in the natural, which was under the auspices of the internal; "lo, here is seed for you, and ye shall sow the ground" signifies

the good of charity and the truth of faith which were to be implanted. "And it shall come to pass at the ingatherings" signifies the fruits thence; "that ye shall give a fifth unto Pharaoh" signifies remains that they are for what is general [in the natural], which is under the auspices of the internal; "and four parts shall be for you" signifies those things which were not yet remains; "for seed of the field" signifies for the nourishment of the mind; "and for your food, and for them of your households" signifies that thereby the good of truth may be in each and every thing; "and for food for your little ones" signifies in those things which are of innocence. "And they said, Thou hast made us to live" signifies spiritual life in no other manner and from no other source; "let us find grace in the eyes of my lord" signifies the will that thus things shall be made subject, and humiliation; "and we will be Pharaoh's servants" signifies that they resign their proprium and submit to the natural which is under the auspices of the internal. "And Joseph made it a statute" signifies conclusion from consent; "even unto this day" signifies forever; "concerning the ground of Egypt, that Pharaoh should have the fifth" signifies remains, as before; "only the ground of the priests alone became not Pharaoh's" signifies the faculties of receiving good, that they are immediately from the internal.

6109. *And there was no bread in all the land.* That this signifies that good no longer appeared, is evident from the signification of bread, as the good of love and of charity—of which just above (n. 6106); and from the signification of there being none in all the land, as that it no longer appeared. In what now follows the celestial internal is treated of, that it reduced all things in the natural into order under a general principle, to the end that conjunction might be effected of knowledges with the truths of the church, and by these truths with spiritual good, and by this good with the celestial internal. But because the reduction of knowledges into order under a general principle

cannot be effected otherwise than by vastations of good and desolations of truth, and by subsequent sustainings, therefore in what now follows, in the internal sense, these vastations and desolations are treated of. These things however seldom take place with man during his life in the world, for several reasons; but in the other life they take place with all who are being regenerated. And as they do not take place with man in the world, it is no wonder if they appear to him as things unknown, and strike him as arcana which he had never before heard of.

6110. *For the famine was very sore.* That this signifies desolation, is evident from the signification of famine, as a deficiency of good and of knowledges (see n. 1460, 3364, 5277, 5279, 5281, 5300, 5579, 5893); thus a very sore famine is desolation (n. 5360, 5376, 5415, 5576). With regard to desolation, it is to be known that truths and goods and the knowledges thereof constitute the spiritual life of those who are in heaven, for these are the celestial and spiritual foods with which they are nourished. These foods are given them daily by the Lord. When it is morning with them, goods are supplied, when it is noon, truths are supplied, but when it is evening, then they lack, and this even to twilight and the return of morning. They are then kept in a state of hunger, which is such that they desire these foods more than the hungry desire food on earth. This state is signified by famine, and it is a kind of desolation, but not such as is with those who are in the lower earth (n. 698, 699, 1106–1113). That the angelic heaven has 2
such a hunger for truths and goods and the knowledges of them, can scarcely appear credible to any one in the world. For they who are intent only on gain and glory and indulgence in pleasures, will wonder that such things constitute the life of angels, and will say, "What are knowledges of good and of truth to me? what life is to be derived from them? The things which give life and delight of life are riches, honors, and pleasures." But let them know that the

life derived from these things is the life of the body, and not the life of the soul, and that the former life perishes with the body, but the latter remains to eternity, and that they do not consult their own good, who during their abode
3 in the world think nothing about spiritual life. Further, as regards desolation, it is for the sake of inducing hunger, since according to this goods and truths are received, and the things that have been hungered for, when they are obtained, cause satisfaction and happiness. Wherefore in the other life they who are in desolation are soon afterward refreshed, and attain their desires. By such vicissitudes all are perfected. It is worthy to be observed, that the vicissitudes of day in the natural world — morning, midday, evening, night, and again morning — perfectly represent the vicissitudes in the spiritual world, only with this difference, that the vicissitudes of the spiritual world flow into the understanding and the will, and sustain those things which are of life; while the vicissitudes in the natural world flow into those things which are of the body, and
4 sustain them. What is still more worthy to be observed is, that the shades of evening and the darkness of night do not come from the Lord, but from the propriums of angels, spirits, and men. For the Lord as the Sun is continually shining and flowing in, but evils and falsities from the proprium, inasmuch as they pertain to men, spirits, and angels, turn and convert them from the Lord, and thus lead them into the shades of evening, and the wicked into the darkness of night — in like manner as the sun of our world is continually shining and giving forth its influence, but the earth by its rotation turns itself away from it, and brings itself
5 into shade and darkness. The reason that these vicissitudes exist in the natural world is, that the natural world exists and also subsists from the spiritual world, and thus universal nature is a theatre representative of the Lord's kingdom (see n. 3483, 4939). These vicissitudes exist in the spiritual world for the purpose that all who are in

heaven may be continually perfected. For the same reason also there are such vicissitudes in the natural world, for otherwise all things therein would perish with drought. Yet it is to be known that in heaven there is no night, but 6
only evening, which is succeeded by the twilight that precedes morning. But in hell there is night. There are also vicissitudes there, but they are opposite to the vicissitudes in heaven; for morning in hell is the heat of lusts, midday is the lustfulness of falsities, evening is anxiety, and night is torment. Yet through all these vicissitudes night dominates, and it is only the variations of shade and of the darkness of night that present these vicissitudes. It 7
is further to be known that in the spiritual world vicissitudes are not alike with one as with another, also that vicissitudes in that world are not distinguished into stated times, since they are variations of state which present them; for in place of times in the natural world are states in the spiritual world (n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 4814, 4882, 4901, 4916.)

6111. *So that the land of Egypt and the land of Canaan fainted by reason of the famine.* That this signifies that this was in the natural where knowledges are, and within the church, is evident from the signification of the land of Egypt, as the natural mind where knowledges are (n. 5276, 5278, 5280, 5288, 5301); from the signification of the land of Canaan, as the church — of which above (see n. 6067); and from the signification of famine, as desolation — as just above (n. 6110). From this it is evident that by the words, the land of Egypt and the land of Canaan fainted by reason of the famine, is signified that desolation was in the natural where knowledges are, and within the church.

6112. *And Joseph gathered up all the silver.* That this signifies every knowledge that was true and suitable, is evident from the signification of gathering up, as collecting into one; from the representation of Joseph, as the celestial internal — of which often above; and from the signifi-

cation of silver, as truth (see n. 1551, 2954, 5658), but here knowledge that is true and suitable, for it is said of the silver in the land of Egypt and in the land of Canaan, as presently follows. Thus it is that by, Joseph gathered up all the silver, is signified that the celestial internal collected into one every knowledge that was true and suitable. A knowledge is said to be true and suitable that has not been darkened by fallacies, which, so long as they cannot be dispelled, render the knowledge unsuitable, and moreover a knowledge which has not become perverted by applications to falsities and to evils by others or by one's self, for these remain when once impressed on any knowledge. The knowledge therefore that is free from such vitiations, is a knowledge that is true and suitable.

6113. *That was found in the land of Egypt, and in the land of Canaan.* That this signifies which was in the natural and in the church, is evident from the signification of the land of Egypt, as the natural where knowledges are — of which above (n. 6111); and from the signification of the land of Canaan, as the church — of which also above (n. 6067). By the church is here meant that which is of the church with man, for man is a church when he is in good and truth, and the assembly of such men constitutes the church in general.

6114. *For the grain which they bought.* That this signifies that thereby they were sustained, is evident from the signification of grain, as the truth of the church (n. 5402); and from the signification of buying, as appropriating (see n. 4397, 5374, 5406, 5410, 5426.) Thus it means being sustained, for spiritual food, which is signified by grain, is treated of, which food when appropriated sustains spiritual life.

6115. *And Joseph brought the silver into Pharaoh's house.* That this signifies that it was all referred to what was general in the natural, is evident from the signification of bringing into, as referring to, and introducing; from the

signification of silver, as knowledge that is true and suitable (see n. 6112); and from the representation of Pharaoh, as the natural in general (see n. 5160, 5799, 6015); thus the house of Pharaoh is what is general in the natural, because it is everything therein in the complex. In regard to 2
knowledges true and suitable being referred to a general knowledge, it is to be known that all knowledges and also all truths whatsoever, must be referred to their generals that they may be anything, and must be placed and contained in and under what is general, as otherwise they are immediately dissipated. For in order that knowledges and truths may be anything, they must be brought into a form in which they shall mutually regard each other, which cannot be effected unless they be consociated under their generals. Thus it is the general which holds them together in form, and causes that each therein may have its own quality. The general itself must also be referred together with other generals under what is more general, and the more general again under what is most general. Otherwise both the generals and the more generals would be dissipated. The 3
most general universal, by virtue of which all things are held together, is the Lord Himself, and that which has the power of holding all together is the Divine truth proceeding from Him. The more generals are general societies in the spiritual world, into which the Divine truth flows and distinguishes them in kind one from another. The generals are societies less general under each more general. The more general societies are those to which the members, organs, and viscera in man correspond, which by wonderful connection are in such form that they mutually regard each other, and thus mutually hold each other together, and also present themselves as one. In man the most general universal, which holds the single parts together, is the soul. Thus also it is the Divine truth proceeding from the Lord, for this is continually flowing in and causing the soul to be such as it is. The Divine truth proceed- 4

ing from the Lord is what is called the Word, by which all things were created (John i. 1–3), or by which all things have come into existence, consequently by which all things subsist. That all things in the whole natural world are under a general purpose, and each thing under its own, and that otherwise they cannot subsist, he will clearly discover who cares to give attention to these things in nature.

6116. *And when the silver was all spent in the land of Egypt, and in the land of Canaan.* That this signifies that the knowledge which was true and suitable was no more visible in the natural and within the church by reason of the desolation, is evident from the signification of being all spent, as being no more visible; from the signification of silver, as knowledge that is true and suitable — of which above (n. 6112); from the signification of the land of Egypt, as the natural where knowledges are — of which above (n. 6111); and from the signification of the land of Canaan, as the church — of which also above (n. 6067). That it was by reason of the desolation, is evident from what goes before (n. 6110).

6117. *All Egypt came unto Joseph.* That this signifies application to the internal, is evident from the signification of coming unto him, as making application; from the signification of Egypt, as knowledge — of which above; and from the representation of Joseph, as the internal — of which also above. That all knowledge in the natural was under the auspices of the internal, is signified by Joseph's being ruler over all the land of Egypt. But the conjunction of the truths of the church with the knowledges in the natural is what is now described in the internal sense.

6118. *And said, Give us bread.* That this signifies supplication for the sustenance of spiritual life, is evident from the signification of giving, when predicated of bread, as sustaining; and from the signification of bread, as spiritual life. For by bread is signified in particular the good of love and of charity, but in general is signified spiritual life,

for then by bread is meant all food — as shown above (see n. 2165); and since all food in general is meant, spiritual life is meant, for food in general is, in the spiritual sense, all good of love and also all truth of faith, and these two are what constitute spiritual life.

6119. *For why should we die in thy presence? for silver faileth.* That this signifies that otherwise by reason of lack of truth there would be spiritual death, is evident from the signification of dying, as spiritual death — of which in what follows; and from the signification of silver failing, as deficiency of truth — that silver is knowledge that is true and suitable, may be seen above (n. 6112). In regard to this, that there is spiritual death when there is deficiency of truth, the case is thus: spiritual life consists in occupation in accordance with truths, consequently in uses; for they who are in spiritual life have hunger and desire for truths with a view to life, that is, that they may live according to them, thus for the end of uses. So far therefore as they are able to receive truths in accordance with which uses may be done, so far they are in spiritual life, inasmuch as so far they are in the light of intelligence and of wisdom. When therefore truths fail, as is the case when a state of shade comes, which is signified by evening in the Word (n. 6110), then spiritual life is distressed; for such things present themselves as are of shade, that is, of spiritual death, since they are not then kept in the light, as heretofore, but are let back in some measure into their proprium. So there arises from the shade an image of spiritual death, that is, of damnation. That by death is 2
signified spiritual death, or damnation, is evident from very many passages in the Word, of which it will suffice to adduce the following. In Isaiah: *With justice shall He judge the poor, and reprove with equity for the meek of the earth. But He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He cause the wicked to die* (xi. 4) — speaking of the Lord. The rod of His

mouth and the breath of His lips stand for the Divine truth from which is judgment; to die means to be damned. Again: *He will swallow up death for ever; and the Lord Jehovih will wipe away the tear from off all faces* (xxv. 8). Again: *The dead shall not live; the Rephaim shall not rise; because Thou hast visited aud destroyed them* (xxvi. 14). Again: *Thy dead shall live; My dead bodies shall arise* (xxvi. 19). Again: *Ye have said, We have made a covenant with death, and with hell have we made an agreement.* . . . Your covenant with death shall be disannulled, and your agreement with hell shall not stand* (xxviii. 15,
3 18). In Jeremiah: *Ye look for light, but He turns it into the shadow of death, He makes it gross darkness* (xiii. 16). In Ezekiel: *Ye have profaned Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to make souls to live that should not live* (xiii. 19). In Hosea: *I will ransom them from the hand of hell; I will free them from death: O death, I will be thy plagues; O hell, I will be thy destruction* (xiii. 14). In David: *Thou liftest me up from the gates of death* (Ps. ix. 13). Again: *Enlighten mine eyes, lest I sleep the sleep of death* (Ps. xiii. 3). Again: *The cords of death compassed me, and . . . the cords of hell* (Ps. xviii. 4, 5). Again: *They are appointed as a flock for hell; death shall pasture them* (Ps. xlix. 14). In the Apocalypse: *I have the keys of hell and of death* (i. 18). Again: *He that over-*
4 *cometh shall not be hurt of the second death* (ii. 11). Again: *I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, which are ready to die* (iii. 1, 2). In Matthew: *The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death, to them did light spring up* (iv. 16). In John: *He that heareth My word, and believeth on Him that sent Me, shall have eternal life, and shall not come into judgment,*

* The Latin has *visio.*

but hath passed from death into life (v. 24). Again: *I go away, and ye shall seek Me, and shall die in your sin. . . . I said therefore unto you, that ye shall die in your sins: for except ye believe that I am, ye shall die in your sins. . . . If a man keep My word, he shall never see death* (viii. 21, 24, 51). Because death signified damnation, therefore it was forbidden those who were of the representative church to touch the dead, and if they touched they were unclean and were to be purified (Ezek. xliv. 25: Lev. xv. 31; xxi. 1, 2; xxii. 8: Num. vi. 6–12; xix. 11 to the end).

6120. *And Joseph said.* That this signifies the internal from which came response, is evident from the representation of Joseph, as the internal, of which above; that it signifies response, is manifest.

6121. *Give your cattle; and I will give you for your cattle.* That this signifies that they should offer the goods of truth, and they would be sustained, is evident from the signification of cattle, as goods of truth (n. 6016, 6045); and from the signification of giving for them, namely, bread, as the sustaining of spiritual life — of which above (see n. 6118).

6122. *If silver fail.* That this signifies if truth be no longer visible to them, is evident from the signification of silver failing, as lack of truth, thus that truth is no longer visible — of which above (n. 6116, 6119). Truth is said to be not visible, because truth in a state of desolation appears as if it had fled away. Yet it is present, for all truth and good, which at any time have been given by the Lord to man, spirit, and angel, remain, and nothing of them is taken away; but in a state of desolation they are obscured by proprium, so as not to be apparent. But when a state of light returns, they become present and visible. From this it is plain what is meant by truth being not visible.

6123. *And they brought their cattle unto Joseph.* That this signifies the goods of truth, that they were offered, is evident from the signification of bringing, as being offered;

and from the signification of cattle, as the goods of truth (see n. 6016, 6045).

6124. *And Joseph gave them bread.* That this signifies sustenance as to spiritual life, is evident from the signification of giving bread, as sustaining spiritual life — of which above (n. 6118).

6125. *In exchange for the horses.* That this signifies knowledges from the intellectual, is evident from the signification of horses, as things intellectual (n. 2760–2762, 3217, 5321); and because they are predicated of Egypt, by which are signified knowledges, horses are here knowledges from the intellectual. What knowledges from the intellectual are, must be told. Man has an intellectual, and he has a voluntary, and these not only in his internal man, but also in his external. The intellectual with man grows and is increased from his infancy to his maturity, and consists in looking into things from what is of experience and of knowledge, also in looking into causes from effects, and likewise into consequences from a chain of causes. Thus the intellectual consists in comprehension and perception of such things as are of civil and moral life. It exists from the influx of light from heaven, and therefore every man as to the intellectual may be perfected. The intellectual is given to every one according to his application, according to his life, and according to his nature; and it is not wanting to any one, if only he is of sound mind. It is given to man to the end that he may be in freedom and choice, that is, in the freedom of choosing good or evil. Unless man has such an intellectual as has been described, he cannot choose of himself, and thus nothing could be appro-
2 priated to him. It is further to be known that it is man's intellectual which receives what is spiritual, so as to be a recipient of spiritual truth and good. For nothing of good, that is, of charity, and nothing of truth, that is, of faith, can be instilled into any one who has not an intellectual, but they are instilled according to his intellectual. For

this reason also man is not regenerated by the Lord before he arrives at adult age, when he has an intellectual, before which period good of love and truth of faith fall as seed into ground altogether barren. When however man is regenerated, then his intellectual performs this use, that he sees and perceives what is good and thereby what is true; for the intellectual transfers those things which are of the light of heaven into those which are of the light of nature, whereby the former appear in the latter as the interior affections of man appear in a face void of simulation; and because the intellectual performs this use, therefore in the Word in many passages where the spiritual of the church is treated of, its intellectual also is treated of — as by the Divine mercy of the Lord shall be shown elsewhere. From 3
these things it may now be evident what is meant by knowledges from the intellectual, namely, that they are the knowledges which confirm those things that a man intellectually apprehends and perceives, whether evil or good. These knowledges are signified in the Word by horses from Egypt — as in Isaiah: *Woe to them that go down into Egypt for help, and stay on horses; and trust in chariots, because they are many, and in horsemen, because they are very strong: but they look not unto the Holy One of Israel, and seek not Jehovah. . . . For Egypt is man, and not God; and his horses flesh, and not spirit* (xxxi. 1, 3) — where horses from Egypt stand for knowledges from a perverted intellectual. In Ezekiel: *He rebelled against him in sending his ambas-* 4
sadors into Egypt, that it might give him horses and much people. Shall he prosper? shall he escape that doeth this? (xvii. 15) — where also horses from Egypt stand for knowledges from a perverted intellectual, which are consulted in matters of faith, while the Word, that is, the Lord, is not believed except from these; thus it is not believed at all, for in a perverted intellectual the negative reigns. That 5
such knowledges were destroyed, is represented by the horses and chariots of Pharaoh being drowned in the Red

Sea; and because these knowledges are signified by horses and false doctrinals by chariots, therefore horses and chariots are so often mentioned in the Word (see Exod. xiv. 17, 18, 23, 26, 28). And so in the Song of Moses and Miriam: *The horses of Pharaoh went in with his chariots and with his horsemen into the sea, and Jehovah brought again the waters of the sea upon them. . . . Sing ye to Jehovah, for exalting He hath exalted Himself; the horse and his rider hath He thrown into the sea* (Exod. xv. 19, 21).

6 Similar knowledges are also signified by what was prescribed in Moses in relation to a king over Israel — that if they desire a king, from among the brethren a king should be set over them: *Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses* (Deut. xvii. 15, 16). A king represented the Lord as to the Divine truth (n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966, 5044, 5068), thus as to intelligence, for this when genuine is from the Divine truth. That intelligence ought to be procured by means of the Word, which is Divine truth, and not by means of knowledges from one's own intellectual, is signified by the injunction that the king should "not multiply horses," nor "cause the people to return to Egypt, to the end that he should multiply horses."

6126. *And for the cattle of the flock, and for the cattle of the herd.* That this signifies the interior and exterior goods of truth, is evident from the signification of flock, as interior goods, and from the signification of herd, as exterior goods (see n. 5913); and whereas they are goods of truth which are signified, it is said, cattle of the flock and cattle of the herd, cattle being the good of truth (see n. 6016, 6045, 6049).

6127. *And for the asses.* That this signifies things of service, is evident from the signification of asses, as things of service (see n. 5958, 5959).

6128. *And he provided them with bread in exchange for*

[*all*] *their cattle.* That this signifies sustenance by influx of good from the internal, is evident from the signification of providing with bread, or giving them bread, as sustenance of spiritual life — of which above (n. 6118); from the signification of cattle, as the good of truth — of which just above (n. 6126); and from the representation of Joseph who provided them, as the internal — as also above. It was by influx of good from the internal, because all sustenance of spiritual life in the natural is effected by influx from the internal, that is, from the Lord through the internal. Since mention is so frequently made of influx, and perhaps few know what is meant by influx, it must therefore be told. What influx is, may be evident from a comparison of such things as inflow in nature — as for example, from the inflow of heat from the sun into all things of the earth, whence comes vegetable life; and from the inflow of light into the same, whence comes what is of aid to vegetable life, and their colors and beauty; in like manner from the inflow of heat into the surface of our bodies, also of light into the eye; in like manner from the inflow of sound into the ear, and so on. From this it may be comprehended what is the inflow of life from the Lord, Who is the Sun of heaven, from Whom comes the heat which is love and the spiritual light which is faith. Moreover the inflow itself is manifestly felt; for heavenly heat, which is love, causes the vital heat which is in man, and heavenly light, which is faith, causes the intellectual light which is in man; but these are varied according to reception.

6129. *For that year.* That this signifies the period of that state, is evident from the signification of a year, as an entire period from beginning to end (see n. 2906).

6130. *And when that year was ended.* That this signifies desolation after the period of that state, is evident from the signification of this year * being ended, as after the period of this state. That the year is the period of an

* The Latin has *status* for *annus*.

entire state, may be seen just above (n. 6129). That there was desolation after that period, is plain from what now follows.

6131. *They came unto him the second year.* That this signifies the beginning of the following state, is evident from what goes before, thus without further explanation.

6132. *And said unto him, We will not hide from my lord.* That this signifies that it was known to the internal, is evident from the signification of saying, as perception — of which above (n. 6063); from the representation of Joseph, who is here lord, as the internal — of which also above; and from the signification of not hiding it from him, as that it is known. That not hiding means in the internal sense that it is known, is because everything which exists and takes place in the natural is known to the internal, since the natural has its all from the internal, and therefore nothing can be concealed from it. Yet it is thus expressed in the external sense, especially the historical; just as indeed when the Lord speaks to man, He first questions him concerning the matter in hand, although it is fully known to Him — as for instance when the angel of Jehovah spake unto Hagar (Gen. xvi. 7, 8); unto Abraham (Gen. xviii. 9); and unto Moses (Exod. iv. 2). Moreover the external man is not otherwise satisfied, for unless he utters a thing, he believes that it is not known.

6133. *How that our silver is spent.* That this signifies truth not visible by reason of the desolation, is evident from what was said above (n. 6116), where like words occur.

6134. *And the herds of cattle are my lord's.* That this signifies the good of truth in like manner, is evident from the signification of herds of cattle, or of cattle of the flock and of the herd, as the interior and exterior good of truth — of which above (n. 6126). That this in like manner was no longer visible by reason of the desolation, is plain from what was said just above concerning silver (n. 6133).

6135. *There is nought left in the sight of my lord, but*

our bodies and our ground. That this signifies that the receptacles of good and truth were altogether desolated, is evident from the signification of the body, as a receptacle of good — of which in what follows; and from the signification of the ground, as a receptacle of truth. That the ground means a receptacle of truth, is because it receives seeds, and because by the seeds that are sown in it are signified specifically those things which are of faith from charity, thus which are of truth from good (see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373); thus the ground means a receptacle of truth, as may be seen from what has been before said and shown concerning the ground (n. 566, 1068, 3671). That these receptacles were desolated, is signified by there being naught left in the sight of my lord besides. The body in the genuine sense signifies the good 2
which is of love, and the ground signifies the truth which is of faith. When truths and the goods of truth, which are signified by silver and cattle, are no longer visible by reason of desolation, then by the body is signified only a receptacle of good and by the ground only a receptacle of truth. That the body in the genuine sense signifies the good which is of love, is because the body, or the whole man which is meant by the body, is a receptacle of life from the Lord, thus a receptacle of good; for the good of love constitutes the life itself in man, inasmuch as the vital heat, which is love, is vital heat itself; and unless this heat be in man, man is a dead thing. Therefore it is that by the body is meant in the internal sense the good of love. And though heavenly love does not appertain to man, but infernal love, yet the inmost of his life is from heavenly love, for this love continually flows in from the Lord and constitutes with man vital heat in its beginning; but in its progress it is perverted by man, whereby it becomes infernal love, from which is impure heat. That the body in the 3
genuine sense is the good of love, may be manifestly evident from angels, from whom when they become present,

love pours forth till you would believe them to be nothing but love, and this from their whole body, which also appears bright and shining from the light which is from the love; for the good of love is like a flame which emits from itself light, which is the truth of faith thence proceeding. Since therefore the angels in heaven are such, what must not the Lord Himself be, from Whom is the all of love with angels, and Whose Divine Love appears as the Sun from which the whole heaven has its light and all who are therein have their heavenly heat, that is, their love, and thus their life. It is the Lord's Divine Human which so appears, and from which all these things are. Thus it may be evident what is meant by the Lord's body, namely, the Divine love, in like manner as by His flesh (see n. 3813). Moreover the Lord's body itself, since it was glorified, that is, since it was made Divine, is nothing else. What other sentiments can be entertained concerning the Divine, which is
4 infinite? From these things it may be known that by the body in the Holy Supper nothing else is understood than the Lord's Divine love toward the whole human race — concerning which it is thus written in the Gospels: *Jesus took bread, and blessed, and brake it; and He gave to the disciples, and said, Take, eat; this is My body* (Matt. xxvi. 26: Mark xiv. 22: Luke xxii. 19). "This is My body," He said of the bread, because by the bread is also signified the Divine love (n. 276, 680, 2165, 2177, 3464, 3478, 3735,
5 4735, 5915). The Divine love is also signified by the Lord's body in John: *Jesus said, Destroy this temple, and in three days I will raise it up. . . . But He spake of the temple of His body* (ii. 19, 21). The temple of His body is the Divine truth from the Divine good — that the temple is the Lord as to the Divine truth, see above (n. 3720). And because His body in the supreme sense is the Divine good of the Lord's Divine love, therefore all who are in
6 heaven are said to be in the Lord's body. That the Lord's body is the Divine good, is evident also from these words

in Daniel: *I lifted up mine eyes, and looked, and behold, a man clothed in linen, whose loins were girded with pure gold of Uphaz: his body also was like the tarshish, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like the shining of burnished brass, and the voice of his words like the voice of a multitude* (x. 5, 6.) By the pure gold of Uphaz with which the loins were girded, by the appearance of lightning which was on his face, by the lamps of fire which his eyes presented, and by the shining of brass which was of the arms and the feet, are signified the goods of love; that gold is the good of love, may be seen above (n. 113, 1551, 1552, 5658), and also fire (n. 934, 4906, 5215), and because fire, so also lightning; and that brass is the good of love and of charity in the natural (n. 425, 1551); by the tarshish, like to which the rest of the body appeared, namely, the middle of the body between the head and the loins, is signified the good of charity and of faith, for the tarshish is a sparkling precious stone.

6136. *Wherefore should we die before thine eyes, both we and our ground?* That this signifies that if they should be desolated there would no longer be spiritual life under the internal, is evident from the signification of "before thine eyes," as under the internal, since by Joseph, to whom these words were spoken, is represented the internal; from the signification of "both we and our ground," as the receptacles of good and truth—as just above (n. 6135), thus the receptacles of spiritual life. These receptacles are said to die when within there is not anything of spiritual life, for by dying is signified desolation, that is, the privation of good and truth, which good and truth constitute spiritual life.

6137. *Buy us and our ground for bread.* That this signifies the appropriation of both [receptacles] that they might be sustained with good, is evident from the signification of buying, as appropriation (see n. 4397, 5374, 5406,

5410, 5426); from the signification of us and our ground, as the receptacles of good and truth — as above (n. 6135, 6136), thus both [receptacles]; and from the signification of, for bread, as sustenance from good. That bread is the good both of love and of faith, is because by it is meant also all food in general (n. 6118).

6138. *And we shall live, and our ground, servants unto Pharaoh.* That this signifies total submission, is evident from the signification of we and our ground, as the receptacles of good and of truth — as just above (see n. 6135–6137); and from the signification of servants, as being without freedom from the proprium (see n. 5760, 5763), thus total submission. By receptacles are meant the very forms of men; for men are nothing else than forms receptive of life from the Lord, and these forms are such by inheritance and by exercise that they refuse to admit the spiritual life which is from the Lord. When however these receptacles are so far renounced as to have no longer their freedom from the proprium, there is total submission. One who is being regenerated is at length so far reduced by repeated alternations of desolation and sustenance, that he no longer wills to be his own, but the Lord's; and when he is become the Lord's he comes into such a state that when he is left to himself he grieves and is seized with anxiety; and when he is taken out of this state he returns into his state of satisfaction and blessedness. In such a state are all the
2 angels. The Lord in order to render one blessed and happy, desires total submission, that is, that he be not partly his own and partly the Lord's, for then there are two lords, which no one can serve at the same time (Matt. vi. 24). Total submission is also meant by the Lord's words in Matthew: *He that loveth father and mother more than Me is not worthy of Me: and he that loveth son and daughter more than Me is not worthy of Me* (x. 37)— where by father and mother are signified in general those things which are man's own from inheritance, and by son

and daughter those things which are his own from actual life. Man's proprium is also signified by soul in these words in John: *He that loveth his soul shall lose it; but he that hateth his soul in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be* (John xii. 25, 26). Total submission is also signified by the Lord's words in Matthew, where another disciple said, *Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow Me; and leave the dead to bury their own dead* (viii. 21, 22). That submission must be total, is manifestly evident from the first commandment of the church: *Thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy mind, and from all thy strength: this is the first commandment* (Mark xii. 30). Thus because love to the Lord does not come from man, but from the Lord Himself, therefore all the heart, all the soul, all the mind, and all the strength, which are recipients, must be the Lord's, consequently submission must be total. Such is the submission which is here signified by the words, we shall live, and our ground, servants unto Pharaoh, for by Pharaoh is represented the natural in general, which is under the auspices of the celestial internal, in the supreme sense under the auspices of the Lord, Who in that sense is Joseph. 3

6139. *And give seed.* That this signifies thereby influx of the good of charity and of the truth of faith, is evident from the signification of seed, as the good of charity and the truth of faith (see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373). That to give these is influx, is evident because they come into man by influx from the Lord.

6140. *That we may live, and not die.* That this signifies spiritual life thence and no longer fear of damnation, is evident from the signification of living, as spiritual life (see n. 5890); and from the signification of dying, as damnation (n. 6119), here fear of damnation, because in a state

of desolation; when man is being regenerated, there is no damnation, but fear of damnation.

6141. *And that the ground be not desolate.* That this signifies that the mind shall be cultivated with the knowledges of the church, is evident from the signification of the ground, as the receptacle of truth (see n. 6135–6137)—the receptacle itself being the mind, here the natural mind, because it is the ground of Egypt that is spoken of; and from the signification of being desolate, as being without truth that is visible, in the present case, being without the knowledges of the church, since by the Egyptians are signified the knowledges of the church (n. 4749, 4964, 4966, 6004), which also are the truths of the natural. That the land of Egypt is the natural mind where knowledges are, may be seen above (n. 5276, 5278, 5280, 5288, 5301); wherefore the ground of Egypt signifies that mind in particular. So then by the ground not being desolate is signified that the mind should be cultivated with knowledges.

6142. *So Joseph bought all the ground of Egypt for Pharaoh.* That this signifies that [the internal] appropriated to itself the whole natural mind where knowledges are, and placed it under its general auspices, is evident from the representation of Joseph, as the internal—of which often above; from the signification of buying, as appropriating to one's self (see n. 4397, 5374, 5406, 5410, 5426); from the signification of the ground of Egypt, as the natural mind where knowledges are—as just above (n. 6141); and from the representation of Pharaoh, as the natural in general (n. 5160, 5799, 6015). Thus that it was for Pharaoh, means placing under its general auspices in the natural.

6143. *For the Egyptians sold every man his field.* That this signifies resignation and subjection of all things which are serviceable to the church, is evident from the signification of selling, as transferring to another so as to be no longer one's own (see n. 4098, 4752, 4758, 5886), thus re-

signing and making subject; and from the signification of field, as the doctrine of the church, and in a general sense, the church (n. 368, 2971, 3310, 3766). From this it is plain that by the Egyptians' selling every man his field, is signified resignation and subjection of all things which are serviceable to the church.

6144. *Because the famine was sore upon them.* That this signifies because there was desolation even to despair, is evident from the signification of famine, as desolation in respect to those things which are of the church (n. 5415, 5576); and when the famine is said to be sore, it means despair (n. 5279), for the last of desolation is despair. That despair is the last of desolation and temptation (see n. 5279, 5280) is for several reasons, of which only the following may be mentioned. By despair is produced an effectual and sensible acknowledgment that there is nothing of truth and good from them, and that they are of themselves damned, but that they are delivered by the Lord from damnation, and salvation by truth and good flows in. Again, despair is for the purpose that the satisfaction of life which the Lord gives may be felt; for, when they come out of that state, they are like those who having been condemned to death are liberated from prison. Moreover, by means of desolations and temptations states contrary to heavenly life are perceived, and thereby is impressed a sense and perception of the satisfaction and happiness of heavenly life; for the sense and perception of what is satisfying and happy cannot come from any other source than from their relation to what is contrary. To the end therefore that full comparisons may be made, desolations and temptations are brought to their utmost, that is, to despair.

6145. *And the land became Pharaoh's.* That this signifies that all things were subjected to the natural which was under the auspices of the internal, is evident from the signification of the land becoming Pharaoh's, as the appropriation and subjection of all things which are signified by the

land; and from the representation of Pharaoh, as the natural in general (see n. 5160, 5799, 6015), into which were brought together the knowledges which are signified by Egypt (n. 6115). That it is under the auspices of the internal, is because the whole natural, both in general and in part, as being under the auspices of the internal, is signified by Joseph's being ruler over all the land of Egypt, and also by his being lord over Pharaoh's house (Gen. xli. 40–43) — as is said in these words: *Joseph said unto his brethren . . . God hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt* (Gen. xlv. 3, 8). This is why it is said of the natural that it is under the auspices of the internal.

6146. *And as for the people, he removed them to the cities.* That this signifies that truths of knowledge were referred to doctrinals, is evident from the signification of people, as truths (see n. 1259, 1260, 3295, 3581), here truths of knowledge, because they are predicated of the people of Egypt; and from the signification of cities, as doctrinals (n. 402, 2449, 3216, 4492, 4493). Therefore to remove the people to the cities, is to refer truths of knowledge to doctrinals. This follows from what goes before, namely, from this, that truths were referred to what is general in the natural (n. 6115); for doctrinals are the generals to which truths are referred, inasmuch as the doctrine of the church is divided under its heads, and every head is a general of the church. For this reason also the people were removed to the cities by Joseph, that thereby might be represented the relation of truths to generals, thus to doctrinals.

6147. *From one end of the border of Egypt even to the other end thereof.* That this signifies extension through the whole natural where knowledges are, is evident from the meaning of the expression, from one end of the border to the other end thereof, as extension through the whole; and from the signification of Egypt, as knowledge in the

natural — of which often above, and thus the natural where knowledges are. For the natural is what contains, and knowledges are what are contained. Thus by Egypt is signified both what contains and what is contained, that is, both the natural and the knowledge. Wherefore also by Pharaoh, king of Egypt, is signified the natural in general (n. 5160, 5799), and also knowledge in general (n. 6015), and by the land of Egypt the natural mind (n. 5276, 5278, 5280, 5288, 5301).

6148. *Only the ground of the priests bought he not.* That this signifies that the internal procured to itself from the natural the faculties of receiving good, for these are from itself, is evident from the representation of Joseph, of whom these things are said, as the internal — of which above; from the signification of the ground, as the receptacle of truth — of which also above (n. 6135–6137), here the faculty of receiving good, since faculty is receptibility, and this must be in it in order that a receptacle may be a receptacle. This faculty comes from good, that is, by means of good from the Lord; for unless the good of love flowed in from the Lord, no man would have the faculty of receiving either truth or good. It is the influx of good of love from the Lord, which causes all things within man to be disposed for reception. That the faculty of receiving good is from the natural, is signified by the ground being in Egypt, since by Egypt is signified the natural as to knowledges (n. 6142). The meaning is further evident from the signification of priests, as good — of which in what follows; and from the signification of not buying, as not appropriating to one's self those faculties, as he appropriated to himself truths and the goods of truth with their receptacles, which was done by means of desolations and sustenances; for the reason that those faculties were from himself, that is, from the internal. Thus it is that by these words, Only the ground of the priests bought he not, is signified that the internal procured to itself from the natural the faculties

of receiving good, because these are from itself. The case
2 herein is this. The faculties of receiving truth and good, with man, are immediately from the Lord, nor does any ability to procure them for himself come from man. For man is always kept in the faculty of receiving good and truth, and by that faculty he has understanding and will; but the reason why he does not receive is, that he turns himself to evil, and then the faculty indeed remains, but entrance to what is of thought and of feeling is closed to him. Wherefore the faculty of seeing truth and of feeling good, perishes, so far as man turns himself to evil and confirms himself therein by his life and faith. That man contributes nothing at all to the faculty of receiving truth and good, is known from the doctrine of the church, that nothing of the truth of faith, and nothing of the good of charity, comes from man, but from the Lord. Nevertheless man can destroy that faculty in himself. From this it may now be evident how it is to be understood that the internal procured to itself from the natural the faculties of receiving good, because these are from itself. It is said from the natural, because influx of good from the Lord is effected by the Lord through the internal into the natural. When the faculty of receiving has been procured therein, then there is influx, for then there is reception — as may be seen
3 above (n. 5828). In regard to goods being signified by priests, it is to be known that there are two things which proceed from the Lord, namely, good and truth. The Divine good was represented by priests, and the Divine truth by kings. Thus it is that by priests are signified goods, and by kings truths. Concerning priesthood and royalty, which are predicated of the Lord, may be seen what has been shown above (n. 1728, 2015, 3670). These two, namely, priesthood and royalty, in the Ancient Representative Church were conjoined in one person, because the good and truth which proceed from the Lord are united,
4 and they are also conjoined in heaven with the angels. The

person in whom these two offices in the Ancient Church were conjoined, was called Melchizedek, or King of Justice, as may be evident from the Melchizedek who came to Abraham, of whom it is thus written: *Melchizedek king of Salem brought forth bread and wine: and he was priest to God Most High. And he blessed* Abraham (Gen. xiv. 18, 19). That he represented the Lord as to both, is manifest from this, that he was king and at the same time priest, and that he was allowed to bless Abraham and to offer him bread and wine, which also at that time were symbols of the good of love and the truth of faith. That Melchizedek represented the Lord as to both, is further manifest from David: *Jehovah hath sworn and He will not repent, Thou art a priest for ever after the order of Melchizedek* (Ps. cx. 4); which was said of the Lord. After the order of Melchizedek means that he was both king and priest, that is, in the supreme sense, that from Him proceed the Divine good and the Divine truth together. Moreover as a representative church was instituted with the posterity of Jacob, therefore in one person conjointly was represented the Divine good and the Divine truth which proceed united from the Lord. But on account of the wars and of the idolatry of that people, in the beginning these two were divided, and they who ruled over the people were called leaders, and afterward judges; while they who officiated in holy things were called priests, and were of the seed of Aaron and Levites. Yet afterward these two were conjoined in one person, as in Eli and in Samuel. But because the people were such that a representative church could not be established among them, but only the representative of a church, by reason of the idolatrous disposition which prevailed among them, therefore it was permitted that the two should be separated, and that the Lord as to Divine truth should be represented by kings, and as to Divine good by priests. That this was done at the will of the people, but not of the Lord's good pleasure, is manifest from the

word of Jehovah unto Samuel: *Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not be king over them. . . . And thou shalt shew them the manner of the king* (1 Sam. viii. 7, to the end; xii. 19, 20).
6 The reason why these two were not to be separated, was, that the Divine truth separated from the Divine good condemns every one; whereas the Divine truth united to the Divine good saves. For from the Divine truth man is condemned to hell, but by the Divine good he is delivered therefrom, and is elevated into heaven. Salvation is of mercy, thus from the Divine good; but damnation is when man refuses mercy, and thus rejects from himself the Divine good; wherefore he is left to judgment from truth. That kings represented the Divine truth, may be seen above (n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581,
7 4966, 5044, 5068). That priests represented the Lord as to Divine good, and that therefore by them is signified good, may be evident from all those things in the internal sense which were instituted concerning the priesthood, when Aaron was chosen and afterward the Levites — as that the high priest alone should enter into the Holy of holies and there minister; that the holy things of Jehovah should be for the priest (Lev. xxiii. 20; xxvii. 21); that they should not have portion and inheritance in the land, but that Jehovah should be their portion and inheritance (Num. xviii. 20: Deut. x. 9; xviii. 1); that the Levites were given unto Jehovah instead of the first-born, and that by Jehovah they were given unto Aaron (Num. iii. 9, 12, 13, 40, to the end; viii. 16–19); that the high priest with the Levites should be in the midst of the camp when they pitched and when they set forward (Num. i. 50–54; ii. 17; iii. 23–38; iv. 1, to the end); that no one of the seed of Aaron in whom was any blemish should come near to offer burnt offerings and sacrifices (Lev. xxi. 17–21); besides many more things
8 (see Lev. xxi. 9–13, and elsewhere). All these things rep-

resented in the supreme sense the Divine good of the Lord, and thus in a respective sense the good which is of love and of charity. But the garments of Aaron, which were called the holy garments, represented the Divine truth from the Divine good — concerning which garments by the Divine mercy of the Lord more shall be said in the explications of what is written in Exodus. Inasmuch as truth is signified by kings and good by priests, therefore kings and priests in the Word are frequently named together — as in the Apocalypse: *Jesus Christ . . . hath made us kings and priests unto God and His Father* (i. 5, 6; v. 10); kings are said to be made from the truth which is of faith, and priests from the good which is of charity. Thus truth and good with those who are in the Lord are conjoined, as they are in heaven — as was said above, and this is meant by being made kings and priests. In Jeremiah: *It shall come* 10 *to pass at that day . . . that the heart of the king and of the princes shall perish; and the priests shall be astonished, and the prophets shall wonder* (iv. 9). Again: *The house of Israel is ashamed; they, their kings, their princes, and their priests, and their prophets* (ii. 26). Again: *The kings of Judah . . . the princes . . . the priests, and . . . the prophets, and . . . the inhabitants of Jerusalem* (viii. 1). In these passages kings stand for truths, princes for primary truths (n. 1482, 2089, 5044), priests for goods, and prophets for those who teach (n. 2534). It is moreover to 11 be known that Joseph's not buying the ground of the priests was representative of this, that all the faculty of receiving truth and good is from the Lord, as is manifest from a similar law concerning the fields of the Levites, in Moses: *The field of the suburbs of the cities* of the Levites *may not be sold; for it is their perpetual possession* (Lev. xxv. 34). By this is meant in the internal sense that no man ought to claim to himself anything of the good of the church, which is the good of love and of charity, because this is from the Lord alone.

6149. *For the priests had a portion appointed them by Pharaoh.* That this signifies that therefore it was disposed into order by the natural, which was under the auspices of the internal, is evident from the signification of an appointed portion, as that it was disposed into order; and from the representation of Pharaoh, as the natural in general (see n. 5160, 5799, 6015). And because this disposing into order in the natural comes from the internal, therefore it is added that it was under the auspices of the internal, which was also represented by Joseph's being ruler over all Egypt, and also over Pharaoh's house — as may be seen above (n. 6145).

6150. *And did eat their appointed portion which Pharaoh gave them.* That this signifies that goods did not appropriate to themselves more than according to orderly arrangement, is evident from the signification of eating, as appropriating to one's self (see n. 3168, 3513, 3596, 3832, 4745); and from the signification of their appointed portion, as what has been disposed into order (see n. 6149). Thus by eating their appointed portion is signified that goods did not appropriate to themselves more than according to orderly arrangement. That it was from the natural, which is represented by Pharaoh, that is, in the natural under the auspices of the internal, may be seen also just above (n. 6149).

6151. *Wherefore they sold not their ground.* That this signifies that therefore they had no need to resign them and make them subject, is evident from the signification of selling, as resigning — of which above (n. 6143), thus making subject, for that which is resigned is made subject to another; and from the signification of the ground, that is, of the priests of Egypt, as the faculty of receiving good in the natural — of which also above (n. 6148). That therefore they had no need, namely, to resign them and make them subject, is signified by the expression, Wherefore not.

6152. *Then Joseph said unto the people.* That this signifies influx of the internal into truths of knowledge, is evident from the signification of saying, as perception (see n. 6063); and because it is predicated of the internal, which is Joseph, it is influx — for what is perceived in the external flows in from the internal; and from the representation of Joseph, as the internal — as may be seen frequently above; and from the signification of the people, as truths of knowledges (n. 6146).

6153. *Behold, I have bought you this day and your ground for Pharaoh.* That this signifies that it procured these to itself and made them subject to what was general in the natural, which was under the auspices of the internal, is evident from the signification of buying, as appropriating and procuring (n. 4397, 5374, 5406, 5410, 5426); and from the signification of ground, as the receptacles of truth (n. 6135–6137). That it made them subject to what was general in the natural, is signified by his buying them for Pharaoh, by whom is represented the natural in general (n. 5160, 5799, 6015). It is said, under the auspices of the internal, in accordance with what was explained above (n. 6145).

6154. *Lo, here is seed for you, and ye shall sow the ground.* That this signifies the good of charity and the truth of faith, which were to be implanted, is evident from the signification of seed, as truth from good, or as faith from charity, thus both (see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373, 3671); from the signification of sowing, as implanting; and from the signification of the ground, as receptacles (n. 6135–6137). But when truth and good have been implanted, the ground no longer signifies a receptacle, but, as a field, that which is of the church (n. 566).

6155. *And it shall come to pass at the ingatherings.* That this signifies the fruits thence, is evident from the signification of the ingatherings, as the fruits; for the harvest, which is gathered in from the field, is its fruits.

6156. *That ye shall give a fifth unto Pharaoh.* That this signifies remains, that they are for what is general [in the natural] which is under the auspices of the internal, is evident from the signification of five and of a fifth part, as remains (see n. 5291, 5894); and from the representation of Pharaoh, as what is general in the natural (see above, n. 6153). It is said, under the auspices of the internal, for the reason spoken of above (n. 6145). What remains are, may be seen above (n. 1050, 1738, 1906, 2284, 5135, 5897, 5898), namely, that they are goods and truths from the Lord stored up in the interior man. These are let down into the exterior or natural man when he is in a state of good, but immediately on his coming into a state of evil they are drawn back and stored up again. The reason of their being drawn back and stored up again, is, that they may not be mixed with evils, and thereby perish. When man cannot be regenerated, the remains with him are then well preserved in his interiors. But while man is being regenerated, they are then allowed to come down from the interiors into the exteriors so far as he is regenerated, for the reason that by regeneration the interiors are conjoined with the exteriors and act as one. Remains are then first let down into generals, and afterward successively into particulars. From this, since the regeneration of the natural is here treated of in the internal sense, it may be known what is meant by remains being for what is general in the natural.

6157. *And four parts shall be for you.* That this signifies those things which were not yet remains, is evident from the signification of four parts, when said of the residue from a fifth part by which are signified remains (see n. 6156), as the things which are not yet remains. By four is signified the like as by two, namely, things which are pairs and which are conjoined (n. 1686), as are good and truth. These, when they have not as yet become remains, are here signified by four parts. For goods and truths do not become remains until they are appropriated to man,

and they are then first appropriated to man, when they are received from affection in freedom.

6158. *For seed of the field.* That this signifies for the nourishment of the mind, is evident from the signification of seed, as truth and good, thus as faith and charity — of which above (n. 6154); and from the signification of field, as in a general sense the church (see n. 2971, 3766), and in a particular sense the church in man, thus man in whom the church is, that is, who receives truth and good. When he is called a field, it is his mind which is meant; for man is man not from his external form, but from his mind, that is, his understanding and will which constitute his mind, as also from the truth of faith and the good of charity which constitute the still more inward mind. This, namely, the mind, when it is in a genuine sense a man, is nourished and supported by truth and good; and as truth and good are signified by seed, nourishment is also signified by it, which indeed is plain from the words that directly follow, "for your food, and for them of your households, and for food for your little ones." Thus it is that the seed of the field means the nourishment of the mind.

6159. *And for your food, and for them of your households.* That this signifies that thereby the good of truth may be in each and every thing, is evident from the signification of food, as the good of truth (see n. 5410, 5426, 5487, 5582, 5588, 5655); and from the signification of them that were of their households, as each and every thing of good derived from truth. Thus, for food for them of their households, means the good of truth in each and every thing, in regard to which the case is this: as man becomes regenerated, good infuses itself into each and every thing appertaining to him; for affection for good becomes the ruling universal with him, and that which rules universally rules also particularly, that is, in each and every thing. This may be evident from the ruling affection with every one. This affection, whatsoever it be, is present in each

thing of his will and also in each thing of his thought, and though it does not always appear to be present in the thought, nevertheless it is in it. That it is not apparent, is because at these moments it is clothed with affections that are introduced through objects presented; but as these affections are put off, the ruling affection comes into view.
2 This cannot be evidenced better than from the case of spirits and angels. Spirits who are evil, or with whom evil bears rule, in each and every thing are evil, even when they speak what is true and do what is good, for in so doing they intend only to deceive others so as to be believed to be good, and thus to beguile under a semblance of good. When this is the case, it is plainly heard merely from the tone of their speech and is also perceived from their sphere. Angels in heaven, with whom good rules, that is, universally reigns, are good in each and every thing — that is, with them good from the Lord shines forth in each and every thing; for even if they do anything of evil in external form, still it is their end or intention that good may come therefrom. From these things it may be evident that where good universally reigns, it reigns in each and every thing; and it is the like with evil. For what reigns universally then first exists when each and every thing is such, and according to the quality and quantity of these is the universal. For what is called universal is universal from this, that it is in every particular.

6160. *And for food for your little ones.* That this signifies in those things which are of innocence, is evident from the signification of food, as the good of truth — as just above (n. 6159); and from the signification of little ones, as innocence (n. 430, 3183, 5608).

6161. *And they said, Thou hast made us to live.* That this signifies spiritual life in no other manner and from no other source, is evident from the signification of saving alive, as spiritual life (see n. 5890). Since the vivification or regeneration of the natural is treated of in what goes

before, and its whole progress is there described, which is of such a nature and no other, therefore it is added that it is in no other manner and from no other source.

6162. *Let us find grace in the eyes of my lord.* That this signifies the will that thus things shall be made subject, and humiliation, may be evident from this, that these words, after all that has appertained to them had been resigned, are words of acknowledgment, thus also of the will that they shall be so subject, and thus they are words of humiliation. That this is within these words, is evident from the state in which they then were, which state also is manifest from the series of what goes before and of what follows.

6163. *And we will be Pharaoh's servants.* That this signifies that they resign their proprium and submit to the natural which is under the auspices of the internal, is evident from the signification of servants, as being without liberty from the proprium (see n. 5760, 5763), thus resigning the proprium; and from the signification of being Pharaoh's, as submitting to the natural which is under the auspices of the internal (n. 6145).

6164. *And Joseph made it a statute.* That this signifies what was concluded by consent, is evident from the signification of making a statute, as making a conclusion by consent; for that which is made a statute is done with consent on both sides, and is placed among the things which are ordained by agreement, and thus duly.

6165. *Even unto this day.* That this signifies for ever, is manifest from the signification of, even unto this day, as for ever (see n. 2838, 4304).

6166. *Concerning the ground of Egypt, that Pharaoh should have the fifth.* That this signifies remains, is as before (n. 6156).

6167. *Only the ground of the priests alone became not Pharaoh's.* That this signifies the faculties of receiving good, that they are immediately from the internal, may be seen above (n. 6148). What has now been said concern-

ing the conjunction of the natural with the internal, and thus concerning its regeneration, by means of repeated desolations and vivifications, must needs appear to the man of the church at this day as something not before heard of. But yet it is really so, and it is among the things with which even the simple spirits in the other life are well acquainted. Wherefore when the Word is read by man, they who are in the other life, because they are in the internal sense of the Word, not only perceive all these things, but moreover innumerable arcana therein, and such as cannot be expressed by any human speech. Those which have been adduced are only few comparatively.

6168. Verses 27–31. *And Israel dwelt in the land of Egypt, in the land of Goshen; and they had possession therein, and were fruitful, and multiplied exeeedingly. And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were a hundred forty and seven years. And the days of Israel drew near to die: and he called his son Joseph, and said unto him, If now I have found grace in thine eyes, put, I pray thee, thy hand under my thigh, and do mercy and truth with me; bury me not, I pray thee, in Egypt: but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do according to thy word. And he said, Swear unto me: and he sware unto him. And Israel bowed himself upon the bed's head.* "And Israel dwelt in the land of Egypt" signifies that spiritual good lived among the knowledges which are of the church; "in the land of Goshen" signifies in the midst of them; "and they had possession therein" signifies given and disposed into order thus by the internal; "and were fruitful, and multiplied exceedingly" signifies the goods of charity and the truths of faith thence. "And Jacob lived in the land of Egypt" signifies the truth of the natural that it was in knowledges; "seventeen years" signifies the state therein; "so the days of Jacob, the years of his life, were

a hundred forty and seven years" signifies the general state and its quality. "And the days of Israel drew near to die" signifies the state immediately before regeneration; "and he called his son Joseph" signifies the presence of the internal; "and said unto him, If now I have found grace in thine eyes" signifies ardent desire; "put, I pray thee, thy hand under my thigh" signifies a sacred binding; "and do mercy and truth with me" signifies humiliation; "bury me not, I pray thee, in Egypt" signifies regeneration not in knowledges; "but I will lie with my fathers" signifies life such as the ancients had; "and thou shalt carry me out of Egypt" signifies that there may be elevation out of knowledges; "and bury me in their buryingplace" signifies such regeneration. "And he said, I will do according to thy word" signifies that so it shall be done of providence by the Divine. "And he said, Swear unto me" signifies that it may be irrevocable; "and he sware unto him" signifies that it was irrevocable. "And Israel bowed himself upon the bed's head" signifies that he turned himself to those things which are of the interior natural.

6169. *And Israel dwelt in the land of Egypt.* That this signifies that spiritual good lived among the knowledges which are of the church, is evident from the signification of dwelling, as living (see n. 1293, 3384, 3613, 4451); from the representation of Israel, as spiritual good (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833); and from the signification of the land of Egypt, as the natural mind where knowledges are (n. 5276, 5278, 5280, 5288, 5301) — that Egypt signifies the knowledges of the church, may be seen above (n. 4749, 4964, 4966, 6004).

6170. *In the land of Goshen.* That this signifies in the midst of them, is evident from the signification of the land of Goshen, as the midst or the inmost in the natural (see n. 5910, 6028, 6031, 6068), thus in the midst of the knowledges, because Goshen was the best tract of land in Egypt.

6171. *And they had possession therein.* That this sig-

nifies given and disposed into order thus by the internal, is evident from the signification of possession, as a station of spiritual life (see n. 6103); and as Joseph gave them this possession (verse 11), it is signified that this station was given and disposed into order by the internal. That this is signified, follows from the series.

6172. *And were fruitful, and multiplied exceedingly.* That this signifies the goods of charity and the truths of faith thence, is evident from the signification of being fruitful, as producing the goods of charity; and from the signification of multiplying, as producing the truths of faith (see n. 43, 55, 913, 983, 2846, 2847); for the expression to be fruitful comes from fruits, which in the internal sense signify the works of charity; and to be multiplied is said of a multitude, which in the internal sense is predicated of the truths of faith; for in the Word many is said of truths, and great of goods.

6173. *And Jacob lived in the land of Egypt.* That this signifies the truth of the natural that it was in knowledges, is evident from the signification of living, as spiritual life (see n. 5890); from the representation of Jacob, as the truth of the natural (n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538); and from the signification of the land of Egypt, as the knowledges of the church — as just above (n. 6169).

6174. *Seventeen years.* That this signifies the state therein, is evident from the signification of seventeen, as from beginning to end, or from the beginning to what is new (n. 755, 4670); and from the signification of years, as states (n. 487, 488, 493, 893). Thus here by the seventeen years, which Jacob lived in Egypt, is signified the beginning of a state of spiritual life in the natural among knowledges even to its end. That all numbers in the Word are significative of things, may be seen above (n. 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265).

6175. *So the days of Jacob, the years of his life, were a hundred forty and seven years.* That this signifies the general state and its quality, may be evident if the numbers seven, forty, and a hundred are unfolded. What seven signifies, may be seen above (n. 395, 433, 716, 728, 881, 5265, 5268); also what forty signifies (n. 730, 862, 2272, 2273); and what a hundred (n. 1988, 2636, 4400). But the numbers thus compounded cannot easily be explained, for they contain more things than can be reduced to a summary, and be expressed to the apprehension. These numbers in general contain the whole state of that which is represented by Jacob, and its quality. These things the angels see in one complex merely from that number, for all numbers in the Word fall with them into ideas of things, as has been made plain to me by this, that sometimes numbers in a long series have been seen by me, and then it was said by the angels that they involved the things in series of which they were conversing. Thus also the most ancient people, who were of the celestial church, made computation also consisting of numbers, by which were conveyed celestial things, not thus comprehensible to the ideas of the natural mind. But this mode of speech after their times perished together with the perception of celestial things, only the knowledge remaining of what was signified in general by the simple numbers, as three, six, seven, twelve, and not of what was signified by the compound numbers. But at this day it is not known that numbers in the Word signify anything except number, and so what has been said on the subject will perhaps be thought incredible.

6176. *And the days of Israel drew near to die.* That this signifies the state immediately before regeneration, is evident from the signification of drawing near, as being nigh, thus immediately previous; and from the signification of days, as states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); from the representation of Israel, as spiritual good — of which above (n. 6169); and from the

signification of dying, as rising again and being awakened into life, that is, spiritual life (n. 3326, 3498, 3505, 4618, 4621, 6036), thus being regenerated; for he who is regenerated rises again from spiritual death and is awakened into a new life.

6177. *And he called his son Joseph.* That this signifies the presence of the internal, is evident from the signification of calling unto himself, as making present to himself, thus as presence; and from the representation of Joseph, as the internal — as frequently shown above (n. 6089, 6117, 6120, 6128, 6132, 6136, 6145, 6149, 6152, 6153, 6156, 6163, 6167).

6178. *And said unto him, If now I have found grace in thine eyes.* That this signifies ardent desire, is evident from the affection in which Jacob was when he spoke these words unto Joseph. This affection is in this form of speech; for the words, If now I have found grace in thine eyes, are merely a form of speech, by which affection, thus the ardent desire of the will, is expressed — as also shown above (n. 6162).

6179. *Put, I pray thee, thy hand under my thigh.* That this signifies a sacred binding, is evident from the signification of putting the hand under the thigh, as a binding by that which is of marriage love in all its power; for by the hand is signified power (see n. 878, 3091, 4931–4937, 5328, 5544), and by the thigh that which is of marriage love (n. 3021, 4277, 4280, 4575, 5050–5062). Marriage in the supreme sense is the union of the Divine and the Divine Human in the Lord. Thus it is the union of the Divine good and the Divine truth in heaven, for that which proceeds from the Lord is the Divine truth from the Divine good. From this heaven is heaven, and is called a marriage, for it is the conjunction of the good and the truth therein, which proceed from the Lord, that constitutes it. And because the Lord is the good therein, and heaven is the truth therefrom, therefore the Lord in the Word is

called the bridegroom, and heaven and also the church are called the bride; for good and truth make a marriage, and their conjunction is what is meant by marriage. Hence it is plain how sacred a thing it was to be bound by what is of marriage, which was signified by putting the hand under the thigh. From this marriage, namely, of good and truth, descends genuine marriage love, in regard to which and its sanctity see what was said above (n. 2727–2759).

6180. *And do mercy and truth with me.* That this signifies humiliation, is evident from the signification of doing mercy, as the good of love, and from the signification of doing truth, as the truth of faith — of which significations in what follows. When these words are spoken, they are words of supplication, thus of humiliation. That doing mercy is the good of love, is because all mercy is of love; for he who is in love or charity is also in mercy, and then love and charity with him become mercy when a neighbor is in need or misery and he affords him help in that state. Thus it is that by mercy is signified the good of love. That doing truth is the truth of faith, is because all truth is of faith, and for this reason in the original tongue faith is signified by the same expression. Because the good of love 2
and the truth of faith are in the closest conjunction, and the one is not given without the other, therefore this form of speaking was usual among the ancients, because it was known to them that the good of love was inseparable from the truth of faith, and for this reason also these two are often spoken of conjointly in the Word — as in Exodus: *Jehovah . . . great in mercy and truth* (xxxiv. 6). In the Second Book of Samuel: David said unto the men of Jabesh, *Jehovah do mercy and truth with you* (ii. 5, 6). In the same: David said unto Ittai the Gittite, *Return thou, and take back thy brethren; mercy and truth be with thee* (xv. 20). In Hosea: *Jehovah hath a controversy with the inhabitants of the land, because there is no truth, and no mercy, and no knowledge of God in the land* (iv. 1).

In David: *All the paths of Jehovah are mercy and truth unto such as keep His covenant* (Ps. xxv. 10). Again: *Withhold not Thou Thy mercies from me, O Jehovah: let Thy mercy and Thy truth continually preserve me* (Ps. xl. 11). Again: *I will sing of the mercies of Jehovah for ever: with my mouth will I make known Thy truth to generation and generation. For I have said, Mercy shall be built up for ever; Thy truth shalt Thou establish in the very heavens. . . . Justice and judgment are the support of Thy throne: mercy and truth stand before Thy face* (Ps. lxxxix. 1, 2, 14); and in other passages in David, Ps. xxvi. 3; xxxvi. 5; lvii. 3, 10; lxi. 7; lxxxv. 10; lxxxvi. 15; lxxxix. 24, 33; xcii. 2).

6181. *Bury me not, I pray thee, in Egypt.* That this signifies regeneration not in knowledges, is evident from the signification of burying, as resurrection and regeneration (see n. 2916, 2917, 4621, 5551); and from the signification of Egypt, as knowledges — of which frequently above. What is meant by regeneration not in knowledges, may be seen in what presently follows (n. 6183).

6182. *But I will lie with my fathers.* That this signifies life such as the ancients had, is evident from the signification of lying, as life — for lying here with his fathers, is being buried with them, and as being buried means resurrection and regeneration, lying with them means life, since resurrection is into life, and in like manner regeneration; and from the signification of fathers, as those who were of the Ancient and of the Most Ancient Churches (see n. 6075), thus the ancients.

6183. *And thou shalt carry me out of Egypt.* That this signifies that there may be elevation out of knowledges, is evident from the signification of carrying me, as elevation; for from Egypt to the land of Canaan one is said to go up, whereby is signified elevation (see n. 3084, 4539, 4969, 5406, 5817, 6007), and so by carrying thither out of Egypt; and from the signification of Egypt, as knowledges — of

which above. It must be briefly told what elevation out of knowledges means. The regeneration of the natural is effected by the instilling of spiritual life by the Lord through the internal man into the knowledges therein. This instilling has been treated of in this chapter. But when man is thus far regenerated, if he be such that he can be further regenerated, he is elevated thence to the interior natural, which is under the immediate auspices of the internal. But if the man is not such, his spiritual life is then in the exterior natural. The elevation is effected by a withdrawing from what is of sense and outward knowledge, thus by elevation above them, and then the man comes into a state of interior thought and affection, thus interiorly into heaven. They who are in this latter state are in the internal church, but they who are in the former state are in the external church and are represented by Jacob, whereas they of the latter state are represented by Israel. To the end therefore that Jacob may become Israel, and thus by him as by Israel may be represented the spiritual good which is in the interior natural, thus the internal spiritual church, these things have been said.

6184. *And bury me in their buryingplace.* That this signifies such regeneration, is evident from the signification of burying, as regeneration — of which above (n. 6181). Thus to be buried in their buryingplace, or in the same buryingplace, means such regeneration.

6185. *And he said, I will do according to thy word.* That this signifies that so it shall be done of providence by the Divine, is evident from the signification of doing according to the word of any one, as that so it shall be done. It is added, of providence by the Divine, because Abraham, Isaac, and Jacob represented three things, which however make one. In the supreme sense, Abraham represented in the Lord the Divine itself, Isaac the Divine rational, and Jacob the Divine natural (see n. 3305, 4615, 6098); and in the sense that regards man, the inmost

which is celestial good, the interior which is spiritual good, and the exterior which is natural good. These are signified by those three in one buryingplace, because by buryingplace is signified resurrection into life and regeneration (n. 2916, 2917, 4621, 5551).

6186. *And he said, Swear unto me.* That this signifies that it may be irrevocable, is evident from the signification of swearing, as irrevocable confirmation (see n. 2842).

6187. *And he sware unto him.* That this signifies that it was irrevocable, is evident from the signification of swearing, as what is irrevocable — as just above (n. 6186).

6188. *And Israel bowed himself upon the bed's head.* That this signifies that he turned himself to those things which are of the interior natural, is evident from the signification of bowing one's self, as here turning himself; and from the signification of bed, as the natural — of which in what follows. Thus the head of the bed is what is higher in the natural, that is, what is interior; for by head in the Word, where it is named, is signified what is interior, and this in respect to the body, which is exterior. By his turning himself to those things which are of the interior natural is signified that natural truth, which is Jacob, was elevated to spiritual good, which is Israel, according to what was said
2 and explained above (n. 6183). That a bed is the natural, is because the natural is beneath the rational and serves it as a bed; for the rational lies down as it were upon the natural, and because the natural is thus spread out underneath, it is therefore called a bed — as also in Amos: *As the shepherd rescueth out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be rescued that dwell in Samaria in the corner of a bed, and on the end of a couch* (iii. 12). "In the corner of a bed" means in the lowest of the natural; and "on the end of a couch" means in the sensual. For by the people Israel, who had Samaria for a metropolis, was represented the Lord's spiritual kingdom. Of this it is said, as of the

father Israel here, that it is upon the head of the bed, for spiritual good, which is represented by the father Israel, is the head of the bed. But when they turn themselves thence to those things which are of the lowest natural and which are of the sensual, it is then said that they are in the corner of the bed and on the end of the couch. Again in 3 the same prophet: *They that lie upon beds of ivory, and stretch themselves upon their couches . . . but they are not grieved for the breach of Joseph* (vi. 4, 6). Beds of ivory stand for the pleasures of the lowest natural, which are the pleasures of the proud; not to be grieved for the breach of Joseph, is to have no concern about the dissipation of good from the internal. So in David: *Surely I will not come into the tent of my house, nor go up upon the couch of my bed* (Ps. cxxxii. 3). The tent of my house stands for the holy of love (n. 414, 1102, 2145, 2152, 3312, 4128, 4391, 4599); to go up upon the couch of the bed means upon the natural to the truth which is from the good of love. That coming into the tent of the house, and going up upon the couch of the bed, is a prophetic saying, which cannot be understood without the internal sense, may be evident to every one.

CONTINUATION CONCERNING INFLUX, AND THE INTERCOURSE OF THE SOUL AND BODY.

6189. That two angels from heaven and two spirits from hell are with man, and that thereby he has communication with both heaven and hell, and also has freedom thereby to turn to the one or to the other, has been shown at the close of chapters XLIV. and XLV. But that each and every thing with man flows in according to his freedom — evil from hell, and good from heaven, that is, through heaven from the Lord — is what man does not know, and therefore perhaps will scarcely believe.

6190. As the subject is now influx, and this is so often named, it must be told in advance what influx is. What is meant by spiritual influx cannot better be made evident than by natural influxes, which exist and are apparent in the world — as from the influx of heat from the sun into all things of the earth, with all variety according to the seasons of the year and the climates of the earth; and the influx of light into the same things, with all variety likewise according to the times of the day and also of the year, and variously according to climates. From the influx of heat from the sun into all things of the earth, whence comes vegetable life; and from the influx of light into the same, whence comes support to that life and also colors and all beauty of appearance; in like manner from the influx of the same heat into the surface of our body, also of light into the eye; likewise from the influx of sound into the ear, and from other instances of a similar kind, it may be comprehended what is the influx of life from the Lord, Who is the Sun of heaven, from Whom come heavenly heat, which is the good of love, and heavenly light, which is the truth of faith. The influx of these is also plainly felt, for heavenly heat which is love makes the vital heat which is in man, and heavenly light which is faith makes his understanding, since the truth of faith which proceeds from the Lord enlightens his intellectual; but in both cases with much variety, for it is according to the reception on the part of man.

6191. That man is governed by the Lord through angels and spirits, has been given me to know by experience so manifest as not to leave even the smallest doubt concerning it, for now through a course of many years all my thoughts and all my affections, even to the most minute of all, have flowed in by means of spirits and angels. This it has been given me to perceive so plainly that nothing could be more plain; for I have perceived, I have seen, and I have heard who they were, what was their quality,

and where they were. And when anything adverse fell into the thought or the will, I have spoken with them and chided them. And I have also observed that the power they had of infusing such things was restrained by angels, and also in what manner, and likewise often that they were driven away, and that then new spirits were present in their place, from whom again there was influx. It has been also given to perceive whence those spirits were, or of what societies they were the subjects, and an opportunity of speaking with those societies themselves has likewise frequently been granted. And notwithstanding that everything, even to the most minute, of the thoughts and affections flowed in through the spirits and angels, still I thought as before, and willed as before, and conversed with men as before, no difference from my former life being observed by any one. I am aware that scarcely any one may believe that such is the fact, but still it is an eternal verity.

6192. It has been shown me to the life in what manner spirits flow in with man. When they come to him, they assume all things of his memory, thus all things which the man has learned and imbibed from infancy, and the spirits suppose these things to be their own. Thus they act as man with man. But it is not allowed them to enter further with man than to his interiors, which are of the thought and the will, and not to the exteriors, which are of the actions and speech; for these latter come into actuality by a general influx from the Lord without the mediation of particular spirits and angels. But spirits, though they act as man with man in respect to those things which are of his thought and will, do not however know that they are with man, for the reason that they possess all things of his memory and believe that these are not another's, but their own; and this for the reason also that they may not hurt man. For unless the spirits from hell who are with man believed those things to be their own, they would attempt in every way to destroy man both body and soul, as this is infernal enjoyment itself.

6193. Since spirits are thus in possession of all things of man's thought and will, and angels in possession of the things which are still more interior, and thus man is most closely conjoined with them, therefore man cannot otherwise perceive and feel than that it is himself who thinks and wills; for so it is with communications in the other life, that in a society containing similar spirits every one believes that to be his own which is another's. Wherefore the good, when they come into a heavenly society, enter at once into all the intelligence and wisdom of that society, insomuch that they do not know otherwise than that it is in themselves. So also it is with a man and with a spirit attendant upon him. The things which flow in from spirits out of hell are evils and falsities, but the things which flow in from angels out of heaven are goods and truths. Thus by influxes opposite to each other man is kept in the midst,
2 thus in freedom. Those things which flow in from the angels, because they flow in through things more interior, are not so apparent to external sense as those which flow in from evil spirits. The angels also are such that they never wish to hear that the influxes of good and truth are from themselves, but that they are from the Lord, and they are indignant if it be thought otherwise; for they are in the manifest perception that it is so, and they love nothing more than to will and think not from themselves, but from the Lord. On the other hand, evil spirits are angry if it be told them that they do not think and will of themselves, because this is contrary to the enjoyment of their loves, and they are more angry when they are told that life is not in them, but that it flows in. When this is shown them by living experience, which has been often done, they then indeed confess that it is so, for they cannot speak contrary to experience; but yet after some delay they deny it, and then they are not willing that it should be any further confirmed by experience.

6194. It has sometimes happened that I have meditated

with myself, and also that I have talked with others, without reflection that spirits were present who excited the thought. But directly afterward the spirits accosted me, and told me the state in which they had then been, namely, that they knew no otherwise than that they were the ones who were thinking, and this in my case in such a manner that the nearest believed themselves to be absolutely those who were thinking, but the more remote less so, and they who were still more remote, still less so. And it was also shown what societies flowed into the spirits as into their subjects.

6195. There were spirits with me a long time, neither very good nor very evil, a little above the head. They had the power to flow in deeply into the affections, and because they so willed, they indeed after a while entered, and then bound themselves with me in such a manner that it seemed as if they could scarcely be separated. I spoke with them in regard to this, saying that they ought to separate themselves, but they could not. When they attempted it and separated themselves a little, they then so dulled my thoughts that I could not think except confusedly and disconnectedly, and a painful sensation was felt in my head, like that with those who fall into a swoon. Thus it was made evident in what manner loves conjoin, and that thereby is conjunction of all in the other life. Wherefore spirits who enter into the very affections possess another — as is also the case in the world when a man favors another's love. Truths indeed do not conjoin, but affections for truth. From this it was made evident to me how man is 2
conjoined either with heaven or with hell, namely, by his loves; with hell by the loves of self and of the world, but with heaven by the loves of the neighbor and of God. It was also evident that a man bound to hell can in no wise be loosed therefrom except through Divine means by the Lord, as was shown from those who were bound with me only by slight affections, and yet I was not loosed from

them except by intermediate loves, by which they were gradually conjoined with others. And as they were separated, they appeared to be removed to a distance from me toward the left in front, and the separation was observed by changes of state of the affections; for as the affections were changed, so they receded. Thus also it is plain whence arise appearances of distance in the other life.

6196. That spirits are in association with man according to his loves, has been made known to me by manifold experience, for as soon as I have begun to love anything earnestly, spirits were present who were in such love, and they were not removed until the love ceased.

6197. As often as anything has fallen into my thought and the desires of my will, the source of which I have not known, so often when I have wished to know the source, it has been shown me from what societies it came, and sometimes through what spirits as subjects. They have also then spoken with me, and confessed that they were thinking that thing, and likewise that they knew that it flowed in with me and appeared to me as in myself. The deceitful, who are seen directly above the head, have occasionally flowed in with me with such subtlety that I knew not whence the influx was, and also that I scarcely perceived any otherwise than that what flowed in was in myself and from myself, as is usual with others. But because I knew of a certainty that it was from another source, perception was given me by the Lord so exquisite that I perceived each single influx of them, also where they were and who they were. When they observed this, they were very indignant, especially that I reflected upon what came from
2 them. This reflection flowed in through angels. Those deceitful ones principally insinuated such things as were contrary to the Lord. And then it was given to reflect upon this, that no one in hell acknowledges the Lord, but that they are full of abuse of Him, so far as it is allowed them; yet they are not unwilling to hear mention made

of the Father, the Creator of the universe. Thus as from a most manifest proof, it may be plain that it is the Lord Who rules the whole heaven, as He Himself teaches in Matthew — *All power is given unto Me in heaven and in earth* (xxviii. 18); and that they are opposed to the Lord, because they are opposed to heaven, where the Lord is all in all.

6198. There were spirits with me who supposed that it was they themselves who lived, and that I had life from no other source than from them, thus that they were I. But when they were told that they were separate spirits, and that I also was a spirit as to interiors, this they could not believe. That they might know it, they were separated, and thus it was shown that they were spirits by themselves. But they were still unwilling to believe and were obstinately persistent. They went away for a time, and when they returned they were in the same persuasion. From this also it may be evident that spirits do not know otherwise than that the things appertaining to man are their own. But such as obstinately believe so are not admitted readily to men, because they cannot be separated without difficulty. A like persuasion indeed is impressed on all other spirits, to the intent that they may be serviceable to man, but with a difference.

6199. Another spirit also supposed himself to be me, insomuch that he believed when he talked with me in my native language that he was speaking from his own, saying that the language was his. But it was shown that the language that belongs to spirits is entirely different, and that it is the universal language of all, and that from it ideas flowed into my native language, and thus they spoke, not from themselves, but in me; and that this is a proof that they not only come into those things which are man's, but also that they suppose them to be their own.

6200. Since I have been now continuously for nine years in company with spirits and angels, I have carefully ob-

served how the case is with regard to influx. While I have been thinking, the material ideas of thought have appeared as it were in the midst of a kind of wave, and it was observed that that wave was nothing else than such things as were adjoined to that subject in the memory, and that thus the full thought is apparent to spirits, but that then nothing else comes to man's apprehension than what is in the midst and which appeared as material. I have likened that surrounding wave to spiritual wings, by which the thing thought of is elevated out of the memory. Thereby man has apperception of a thing. That in that surrounding wave there were innumerable things agreeing with the thing thought of, was made evident to me from this, that the spirits who were in a more subtile sphere thereby knew all those things which I had ever known on that subject, and thus that they fully absorb and assume all things which are man's; and genii, who only attend to the lusts and affections, assume
2 those things which are of the loves. To illustrate this by an example: when I thought of a man, known to me, then the idea of him, such as it appears when his name is mentioned before man, was presented in the midst, but round about, as it were undulating and floating, all things which I had known and thought about him from childhood; then the whole of him, such as he was in my thought and affection, appeared among the spirits in an instant. Moreover when I have been thinking about any city, then the spirits knew in a moment from that encompassing undulating sphere all that I saw and knew about it. So also it is with subjects of knowledge.

6201. The thought appeared among spirits in the manner above described, when I was a little withdrawn from the things of sense. But when the thought was in the things of sense, then no such undulating sphere appeared, but it was all material, and not unlike the external of sight. In this case man is said to think in the sensual. But when he thinks interiorly, he is said to be withdrawn from the things

of sense. That man can be withdrawn from things of sense, was known to the ancients, and indeed some of them have written concerning that state. They who think in things of sense are called sensual, and like spirits are adjoined to them. Such spirits scarcely apprehend more things with man than those which also come to his sensation, for they are more gross than other spirits. It has been observed that when man is in the sensual and not elevated therefrom, he thinks of nothing else than what is of the body and of the world, and is not then willing to know anything about those things which are of eternal life, and is even averse to hearing of that life. That I might know 2
that this is the case, I have sometimes been let down into the sensual, and instantly then such things presented themselves, and then the spirits also who were in that grosser sphere infused base and scandalous things; but as soon as I was withdrawn from the sensual, such things were dissipated. In the life of the senses are many who indulge in the pleasures of the body, also who have altogether rejected thought beyond what they see and hear, and especially who have rejected thought concerning eternal life. Wherefore such spirits make light of all such things, and when they hear them they loathe them. Spirits of this sort abound in the other life at the present day, for troops of them come from the world. And the influx from them prompts man to indulge his favorite inclination, and to live for himself and the world, but not for others, except so far as they favor him and his pleasures. That man may be elevated from these spirits, he must think about eternal life.

6202. Another influx has also been observed, which is not effected by the spirits who are with man, but by others who are sent forth from some infernal society into the sphere of man's life. These talk together of things adverse to man, from which there generally flows in what is uncomfortable, undelightful, sad, or anxious, with much variety. Such have often been with me, and they who

infused anxieties were perceived in the province of the stomach, without my knowing whence these anxieties arose. But they have been as often detected, and then I have heard what they said among themselves, and they were such things as were opposed to my affections. The covetous have sometimes appeared in the same region, but a little higher, and have infused anxiety from care for the future. And it has also been given to chide them and to tell them that they have relation to such things in the stomach as are undigested, have a bad smell, and thus create loathing. I have also seen that they were driven away, and then the anxiety entirely ceased, and this repeatedly, that I might know of a certainty that it came from them.
2 Such is the influx with those who for no reason are oppressed with melancholic anxiety, and likewise with those who are in spiritual temptation. But in this latter case such spirits not only flow in in general, but also infernal spirits in particular excite the evils which a man has done, and pervert and put a wrong interpretation upon the good things. With these the angels then engage in combat. Man during regeneration comes into such a state, whereby he is let down into his own proprium. And this takes place when he immerses himself too much in worldly and corporeal things, and when he is to be elevated to spiritual things.

6203. In regard to the origin of influx of evil from hell, the case is this: when a man first from consent, then from purpose, lastly from enjoyment of affection, casts himself into evil, then a hell is opened which is in such evil — for according to evils and all their varieties the hells are distinct one from another — and then there is from that hell also an influx. When man thus comes into evil, it clings to him, for the hell in the sphere of which he then is, is in its very enjoyment when in its evil. Wherefore it does not desist, but obstinately presses in and causes man to think about that evil, at first occasionally, and afterward as often

as anything presents itself which is related to it, and at last it comes to rule with him universally. And when this is the case, he then seeks out such things as confirm that it is not an evil, and this until he wholly persuades himself so. And then, as far as he is able, he studies to remove external bonds and makes evils allowable and ingenious, and at length even creditable and honorable — such as adulteries, thefts effected by art and deceit, various sorts of arrogance and boasting, contempt of others, slanders, persecutions under an appearance of justice, and the like. The case with these evils is like that of an open theft, which when a man has purposely committed twice or thrice, he cannot afterward desist from, for it continually inheres in his thought.

6204. It is further to be known that the evil which enters into the thought does not harm man, because evil is continually infused by spirits from hell, and is continually repelled by angels. But when evil enters into the will, it then does harm, for then it also goes forth into act whenever external bonds do not restrain. Evil enters into the will by detention in the thought, by consent, especially by act and enjoyment therefrom.

6205. It has been often observed that evil spirits especially put on man's persuasions and lusts, and when they put them on, rule the man absolutely; for he who introduces himself into a man's lusts and into his persuasions, subjects the man to himself and makes him his servant. But influx through angels takes place according to man's affections, which they lead gently and bend to good and do not break. The influx itself is silent and scarcely perceptible, for it is into the interiors and always through freedom.

6206. It is further to be known that all evil flows in from hell, and all good through heaven from the Lord. But the reason why evil is appropriated to man is, that he believes and persuades himself that he thinks and does it from himself; thus he makes it his own. If he believed

as the case really is, then evil would not be appropriated to him, but good from the Lord would be appropriated to him; for then immediately when evil flowed in, he would think that it was from evil spirits with him, and when he thought this, angels would avert and reject it. For the influx of angels is into what a man knows and believes, but not into what man does not know and does not believe; for it is not fixed anywhere but where there is something
2 appertaining to man. When man thus appropriates evil to himself, he procures to himself a sphere of that evil, which sphere is that to which spirits from hell adjoin themselves, who are in a sphere of like evil; for like is conjoined to like. The spiritual sphere with a man or a spirit is an exhalation flowing forth from the life of his loves, from which his quality is known at a distance. According to spheres all are conjoined in the other life, and societies one with another; and according to their spheres they are also dissociated, for opposite spheres come into collision and mutually repel each other. Therefore the spheres of the loves of evil are all in hell, and the spheres of the loves of good are all in heaven — that is, they who are in those spheres.

6207. The influx of angels is especially into the conscience of man, where is the plane into which they operate. This plane is in the interiors of man. Conscience is twofold, interior and exterior. Interior conscience is of spiritual good and truth; exterior conscience is of justice and equity. This latter conscience is given at this day with many, but the interior with few. Notwithstanding, they who enjoy exterior conscience are saved in the other life; for they are such that, if they act contrary to what is good and true, or contrary to what is just and equitable, they are inwardly distressed and tormented — not because they suffer loss of honor, or gain, or reputation thereby, but because they had acted contrary to good and truth, or to justice and equity. But where these consciences are

not, there is a certain lowest something which sometimes assumes the semblance of conscience, in such sort that they do what is true and good and what is just and equitable, not from the love of these, but for the sake of self and their own honor and gain. Such also are distressed and tormented, when adverse things befall them. But this conscience is no conscience, inasmuch as it is of self-love and the love of the world, and there is nothing in it which regards the love of God and of the neighbor; wherefore in the other life it disappears. Men of this de- 2
scription can also discharge duties of the highest eminence, as they do who enjoy genuine conscience; for in the external form their deeds are similar, but they are done for the sake of their own honor and reputation. The more therefore they fear the loss of these, the more exact is their attention to public offices with a view to secure the favor of their neighbor and of their country. But they who do not fear the loss of these things are members of the state fit only to be rejected. They who are in this false conscience do not even know what conscience is, and when they are told by others what it is, they deride it and believe it to be the result of simpleness or disorder of mind. These things have been said that it may be known how the case is with influx, namely, that conscience is the plane into which angels flow, and indeed into the affections for good and truth and for justice and equity therein; and that thus they hold man bound, but still in freedom.

6208. There are many who enjoy natural good from inheritance, by virtue of which they have enjoyment in doing good to others, but have not been imbued with principles of well-doing derived from the Word or the doctrine of the church or from their religion. Thus they have not been endowed with any conscience, for conscience does not come from natural or hereditary good, but from the doctrine of truth and good and a life in accordance therewith. When such come into the other life, they wonder that they

are not received into heaven, saying, that they have led a good life. But they are told that a good life from what is natural or hereditary is not a good life, but from what is of the doctrine of good and truth and a life according thereto. By these they have principles impressed on them concerning truth and good, and they receive conscience, which is the plane into which heaven flows. That they may know that this is the case, they are sent into various societies, and then they suffer themselves to be led astray into evils of every kind, merely by reasonings and persuasions therefrom that evil things are good and good things are evil, and thus they are persuaded in every direction, and are carried away as chaff before the wind; for they are without principles and without a plane into which angels may operate and withdraw them from evils.

6209. The influx of angels with man is not perceived as the influx of spirits, for what flows in from them is not material; but it is spiritual and appears all as an aerial stream — from interior angels as lucid, and from still more interior as flamy. On this subject, by the Divine mercy of the Lord, more shall be said at the close of the following chapters.

6210. It has sometimes come to pass that I was thinking much about worldly things and about such things as are matter of concern to most persons, namely, about possessions, the acquirement of riches, about pleasures, and the like. At these times I observed that I relapsed into the sensual, and that so far as the thought was immersed in such things, so far I was removed from the company of angels. Thus also it was made plain to me that they who are deeply immersed in such cares cannot have intercourse with angels in the other life. For such thoughts, when they occupy the whole mind, carry the soul downward, and are as weights which draw down; and when they are regarded as an end, they remove from heaven, to which man cannot be elevated except by the good of love and of faith.

This was made still more manifest to me from this experience. Once when I was being led through the mansions of heaven, and was then in a spiritual idea, it happened that I suddenly lapsed into thought about worldly things, and then all that spiritual idea was dissipated and became as naught.

6211. I have sometimes wondered why speech and action were not governed by particular spirits, as well as thought and will, but I was instructed that speech follows from thought, and action from will, and that this flows from order, thus by a general influx. Nevertheless spirits are appointed to every member of speech and to every member of action, but these spirits do not know it. General influx is a continuous impulse from the Lord through the whole heaven into every thing pertaining to the life of man.

6212. It is known from the Word that there was an influx from the world of spirits and from heaven into the prophets, partly by dreams, partly by visions, and partly by speech; and also with some into the speech itself and into the very gestures, thus into those things which are of the body; and that then they did not speak from themselves, nor act from themselves, but from the spirits which at the time occupied their body. Some at such times conducted themselves like insane persons, as did Saul when he lay naked, others when they wounded themselves, others when they put horns on themselves, and others in other ways. And because I was desirous of knowing how they 2
were acted upon by spirits, it was shown me by living experience. For this purpose I was for a whole night possessed by spirits, who so occupied my bodily parts that I had only a very obscure sensation that it was my own body. When these spirits came, they appeared as little clouds crowded together into various forms, for the most part pointed; the little clouds were black. In the morning there was seen by me a chariot with a pair of horses, in which a man was being conveyed. Afterward I saw a

horse, on which some one was sitting, who was thrown off from the horse backward, and there lay while the horse was kicking. Afterward another was seen seated on a horse;
3 they were noble horses. After these things were seen the angels told what they signified, namely, that the chariot, in which the man was, signified the spiritual sense which was in the prophecies that the prophets spake, and which they represented — that the horse which threw his rider and kicked signified the Jewish and Israelitish people who had the prophecies, that they were merely in external things, and thus that the intellectual threw them backward and as it were by kicking put them away; and that the other sitting on the horse signified the intellectual with those who are in the internal sense of the prophetic Word.
4 From that state, in which I was during the night until morning, I was instructed how the prophets, through whom spirits spake and acted, were possessed — namely, that the spirits occupied their body, so that scarce anything was left but a knowledge that they existed. There were certain spirits appointed to this use, who did not desire to obsess men, but only to enter into man's corporeal affections, into which when they entered, they entered into all things of the body. The spirits who were usually with me, said that I was absent from them while I remained in that state.
5 The spirits who possessed my body, as formerly the bodies of the prophets, afterward talked with me and said that at the time they knew no other than that they had life as in the body, besides many other particulars. It was further said that there were other influxes also with the prophets, so that they might exercise their own discretion and their own thought, only that spirits spake with them, for the most part then inwardly in them, and this influx was not into the thought and the will, but was only speech which came to their hearing.

6213. That hell by its spirits continually injects evil and falsity, and that these pervert and extinguish truths and

goods, and that the Lord by angels continually averts, removes, mitigates, and moderates these injections, has been made so familiar to me by the almost continual experience of many years, that I cannot even think of any doubt concerning it. But in order that the angels may be able to avert the influxes from hell, there must be truths of faith joined to good of life with man, into which they may flow. These must be a plane into which they may operate. But if man have not such truths, he is carried away by hell, and then the Lord through angels rules him as to externals, which are called external restraints, such as are of man's own prudence, that he may appear in external form as a lover of his neighbor and his country, but for the sake of his own honor, of his own gain, of reputation for the sake of these, of the fear of the penalties of the law, also of death. These are the external restraints by which man is governed, when there are no internal restraints, which are of conscience. But these external restraints are of no avail in the other life, for they are taken away from him, and when they are taken away the man appears such as he had been inwardly.

6214. How difficult it is for man to believe that spirits know his thoughts, was made evident to me by this. Before I spoke with spirits, it happened that a certain spirit addressed me a few words on the subject of my thoughts. I was then amazed that a spirit should know what I was thinking about, because I supposed that such things were hidden and known to God alone. Afterward, when I began to speak with spirits, I was indignant that I could not think anything but what they knew, and because this might be troublesome to me. But after some days it became habitual and familiar to me. At length it was also known that spirits not only perceive all things of man's thought and will, but even many more things than the man himself; and that the angels perceive still more, namely, intentions and ends, from the first through the middle to the

last; and that the Lord knows not only the quality of the whole man, but also what his quality will be to eternity. Thus it may be evident that nothing at all is hidden, but that what man inwardly thinks and devises is open to view in the other life, as in clear day.

6215. The subject concerning influx and the intercourse of the soul and the body will be continued at the close of the following chapter.

CHAPTER FORTY-EIGHTH.

1. And it came to pass after these words, that one said to Joseph, Behold, thy father is sick: and he took his two sons with him, Manasseh and Ephraim.

2. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3. And Jacob said unto Joseph, God Shaddai appeared unto me at Luz in the land of Canaan, and blessed me,

4. And said unto me, Behold, I will make thee fruitful, and will cause thee to be multiplied, and will make of thee a company of peoples; and will give this land to thy seed after thee for an everlasting possession.

5. And now thy two sons, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, they are mine; Ephraim and Manasseh, as Reuben and Simeon, shall be mine.

6. And thy issue, which thou begettest after them, shall be thine; after the name of their brethren they shall be called in their inheritance.

7. And as for me, when I came from Paddan, Rachel died by me in the land of Canaan, in the way, when there was still some way to come unto Ephrath: and I buried her there in the way to Ephrath (the same is Bethlehem).

8. And Israel saw the sons of Joseph, and said, Whose are these?

9. And Joseph said unto his father, These are my sons, whom God hath given me here. And he said, Bring them, I pray thee, unto me, and I will bless them.

10. And the eyes of Israel were heavy for age; he could not see. And he brought them near unto him; and he kissed them and embraced them.

11. And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath caused me to see thy seed also.

12. And Joseph brought them out from between his thighs; and he bowed himself with his face to the earth.

13. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14. And Israel stretched out his right hand, and put it upon Ephraim's head, and he was the younger, and his left hand upon Manasseh's head, crossing his hands; for Manasseh was the firstborn.

15. And he blessed Joseph, and said, The God before Whom my fathers walked, Abraham and Isaac, the God Who hath fed me all my life long unto this day,

16. The Angel Who hath redeemed me from all evil, bless the lads; and let my name be called in them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

17. And Joseph saw that his father put his right hand upon the head of Ephraim, and it was evil in his eyes; and he laid hold of the hand of his father to remove it from Ephraim's head unto Manasseh's head.

18. And Joseph said unto his father, Not so, my father; for this is the firstborn; put thy right hand upon his head.

19. And his father refused, and said, I know, my son, I know; he also shall become a people, and he also shall become great; and nevertheless his younger brother shall be greater than he, and his seed shall be the fulness of the nations.

20. And he blessed them in that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh.

21. And Israel said unto Joseph, Behold, I die; but God shall be with you, and shall bring you again unto the land of your fathers.

22. And I give unto thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

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6216. In this chapter in the internal sense the subject is the intellectual of the church, which is from truth, and its voluntary, which is from good. The intellectual of the church is Ephraim, and the voluntary of the church is Manasseh.

6217. That in the church the truth of faith, which is of the intellectual, is apparently in the first place, and the good of charity, which is of the voluntary, apparently in the second, is signified by Israel's putting his right hand on the head of Ephraim, and his left on the head of Manasseh.

INTERNAL SENSE.

6218. Verses 1, 2. *And it came to pass after these words, that one said to Joseph, Behold, thy father is sick: and he took his two sons with him, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.* "And it came to pass after these words" signifies what follows from what has gone before; "that one said to Joseph" signifies eminent perception; "Behold, thy father is sick" signifies the advance of regeneration; "and he took his two sons with him, Manasseh and Ephraim" signifies the voluntary of the church and the intellectual of the church born from the internal. "And one told Jacob" signifies apperception from the truth of the natural; "and said, Behold, thy son Joseph cometh unto thee" signifies concerning the presence of the internal; "and Israel strengthened himself" signifies new strength by spiritual

good; "and sat upon the bed" signifies turned to the natural.

6219. *And it came to pass after these words.* That this signifies what follows from what has gone before, is evident from the signification of words, as things — as already shown; thus after these words, means what follows from what has gone before.

6220. *That one said to Joseph.* That this signifies eminent apperception, is evident from the signification of saying, as perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687); it is eminent apperception because the subject in what follows is the intellectual and the voluntary of the church, thus its truth and good, and this from influx through the celestial internal, which is Joseph.

6221. *Behold, thy father is sick.* That this signifies the advance of regeneration, is evident from the signification of dying, as resurrection unto life, and regeneration (see n. 3326, 3498, 3505, 4618, 4621, 6036); hence sickness, which precedes, is what is progressive to regeneration, thus the advance of regeneration. That dying means regeneration, and being sick the advance of regeneration, cannot but appear too remote to be believed; but he who knows anything as to angelic thought and speech, will acknowledge that it is so. The angels know nothing of death, nor of sickness, and therefore have no idea of them, but in their place, when man reads of them, they have an idea of the continuation of life and of resurrection; and this because when man dies, he puts off only what had served him for use in the world, and enters into the life in which he had been with his spirit. This is the idea that presents itself to angels when dying and being sick are read of, and likewise the idea of regeneration, as this is resurrection into life; for man had before been spiritually dead, but when he is regenerated, he becomes alive, and a child of the resurrection. Man himself during his life in the body,

if he desires heaven, thinks no otherwise of death and the sickness which precedes, than as resurrection into life; for when he thinks about heaven, he withdraws himself from the idea of the body, especially when he is sick and comes near to death. From this it is plain that the spiritual idea of the death of the body, is of newness of life; therefore when in heaven resurrection or regeneration is discussed, and this idea flows down and is determined into such things as are of the world, it falls only into such as these. Thus it is with the Word, which as to all things has descended from the Lord and passed through heaven, even into the world; in the descent it has clothed itself with forms adequate to apprehension in the threefold heaven, and at length with a form adapted to the apprehension of man, which is the literal sense.

6222. *And he took his two sons with him, Manasseh and Ephraim.* That this signifies the voluntary and the intellectual of the church born from the internal, is evident from the representation of Manasseh, as the new voluntary in the natural, and its quality (of which see n. 5354, at the end); and from the representation of Ephraim, as the new intellectual in the natural, and its quality (n. 5354); that they were born from the internal, is signified by their being the sons of Joseph, by whom is represented the celestial internal (n. 5869, 5877). What is meant by the in- 2
tellectual and the voluntary of the church must be told. The intellectual of the church is to perceive from the Word what the truth of faith is, and what the good of charity. It is known that the literal sense of the Word is such that whatever tenet a man embraces, he confirms from that sense; and this because things of the literal sense of the Word are common vessels which receive truths, and those vessels, so far as they have received truths, show as if transparently their quality; thus they are only generals, which must first be acquired by man, that he may aptly receive particulars. That the literal sense of the Word is of such

a nature that whatever tenet a man embraces, he confirms from that sense, is very manifest from so many heresies which have prevailed in the church, and still prevail, each of which is confirmed by its partizans from the literal sense of the Word, and so confirmed that they thoroughly believe it to be true; and then, if they heard the truth itself from heaven, they would not receive it in the least. The reason is, that they have not the intellectual of the church;
3 for the intellectual of the church consists in man's perceiving, when he reads the Word and carefully compares one passage with another, what is to be believed and to be done. This intellectual is only in such as are enlightened by the Lord, and who in the Christian world are also called the enlightened; and this enlightenment is only in such as desire to know truths, not for the sake of reputation and glory, but for the sake of life and use. The enlightenment itself is received by the intellectual with man, for it is the intellectual which is enlightened. This is very manifest from this, that they who have little of the intellectual, can in no wise see such things from the Word, but have faith in those whom they believe to be enlightened. It is further to be known, that they who are regenerated, receive from the Lord an intellectual capable of being enlightened, and it is the light of heaven from the Lord which flows into the intellectual and enlightens it; for the intellectual has its light, its sight, and consequently its perception, from no
4 other source. But this intellectual, which is called the intellectual of the church, is more interior than the intellectual which is merely from knowledges, for it is apperception that a thing is so, not from the dictate of science and philosophy, but from the dictate of the Word in its spiritual sense. For example, they who are in the intellectual of the church can clearly perceive that the Word everywhere teaches, that love to the Lord and charity toward the neighbor are the essentials of the church, and that the life of man remains after death, and that his life

is from his loves; also that faith separate from charity is not faith, and that faith avails nothing for eternal life, except so far as it is joined to the good of love to the Lord and to the good of charity toward the neighbor; consequently that they must be conjoined in order that there may be spiritual life. That these are truths, can be clearly perceived by those who have the intellectual enlightened, but not at all by those who have not. It is believed that 5
they have an intellectual in the things of the church who are skilful in confirming the tenets or doctrines of their own church by many things, and this even to persuasion that it is so, and also who are skilful in dexterously confuting many heresies. But this is not the intellectual of the church; for to confirm a tenet is not of the intellectual, but of ingenuity in the sensual, and it sometimes belongs to the worst, since they can do this who believe nothing, and also those who are in falsities themselves. Nothing is easier than for such to confirm whatever they please, so as to persuade the simple. But the intellectual of the church is to perceive and see, before any tenet is confirmed, whether it be true or not, and then to confirm. This is 6
the intellectual which is represented by Ephraim; but the good of the church, which is represented by Manasseh, is the good of charity which is implanted by the Lord in the man of the church through the truths of faith; for these, together with the good of charity, flow into the intellectual and enlighten it, and also make the intellectual and the voluntary to constitute one mind. That both the intellectual and the voluntary are born from the internal, may be evident from what has frequently been said and shown above; for every affection of good and truth, by which comes enlightenment, flows from no other source and thus is born from no other source than from the internal, that is, through the internal from the Lord.

6223. *And one told Jacob.* That this signifies apperception from the truth of the natural, is evident from the

signification of telling, as apperception (see n. 3608, 5601); and from the representation of Jacob, as the truth of the natural (see n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538, 6001).

6224. *And said, Behold, thy son Joseph cometh unto thee.* That this signifies the presence of the internal, is evident from the representation of Joseph, as the internal (see n. 6177); and from the signification of coming to any one, as presence (see n. 5934, 5941, 5947, 6063, 6089). That Joseph is here the internal, and in other places the celestial internal, is with reference to those things which are beneath in the natural; when it is applied to the lower things of the natural, which are represented by Jacob, it is then called the internal, and likewise when it is applied to Pharaoh; but when it is applied to the interior things of the natural, which are represented by Israel, and also by his ten sons, it is then called the celestial internal, and internal good, and this on account of the influx.

6225. *And Israel strengthened himself.* That this signifies new strength by spiritual good, is evident from the signification of strengthening himself, as receiving new strength; and from the representation of Israel, as spiritual good from the natural (see n. 4286, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833). That it is by spiritual good, is because Jacob in what immediately precedes is called Jacob, and here Israel, for it is said, *One told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself;* for Israel is spiritual good from the natural, but Jacob is the truth of the natural, and the truth of the natural, which is of faith there, is confirmed by spiritual good, which is the good of charity. Israel also is the internal of the church and Jacob its external (see n. 4286, 4292, 4570). The external of the church is strengthened and receives strength from no other source than its internal. In the internal of the church are they who are in the good of charity, which is the good of faith,

as also the good of truth and likewise spiritual good, which are Israel; but in the external are they who are in the truth of faith, and not as yet manifestly in good, but in whose truth nevertheless there is good; these are Jacob.

6226. *And sat upon the bed.* That this signifies turned to the natural, is evident from the signification of bed, as the natural (see n. 6188). Israel's sitting upon the bed means that spiritual good was turned to the natural, because by Israel's bowing himself on the head of the bed (Gen. xlvii. 31) was signified that spiritual good turned itself to those things which are of the interior natural (n. 6188); therefore by his removing himself thence and sitting upon the bed is signified that he turned himself to the natural. What is meant by turning to the interior natural and to the exterior, cannot be made clear, because very few know that the natural is interior and exterior, and that the thought is now in the one and now in the other; and they who do not know this, do not reflect upon it, and consequently cannot have acquired knowledge of it by any experience. And yet this is common with every one, but with a difference; for the thought is now elevated to what is higher, and now again is let down to what is lower, thus the thought of man now looks up, and now looks down. Be- 2
sides, every one may see that Israel's bowing himself on the head of the bed, and afterward sitting upon the bed, are too light matters to be mentioned in the most holy Word, unless they involved an arcanum; which arcanum can be discovered only by means of the internal sense, consequently only by the knowledge of what each expression signifies in the spiritual sense, that is, in the sense in which angels are. For angels do not think like man from the objects of the world, of the body, and of the earth, but from those of heaven — the nature of the difference between which objects is especially evident from correspondences, as shown at the close of several chapters.

6227. Verses 3–7. *And Jacob said unto Joseph, God*

Shaddai appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and will cause thee to be multiplied, and will make of thee a company of peoples; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, they are mine; Ephraim and Manasseh, as Reuben and Simeon, shall be mine. And thy issue, which thou begettest after them, shall be thine; after the name of their brethren they shall be called in their inheritance. And as for me, when I came from Paddan, Rachel died by me in the land of Canaan, in the way, when there was still some way to come unto Ephrath: and I buried her there in the way to Ephrath (the same is Bethlehem). "And Jacob said unto Joseph" signifies the communication of the truth of the natural with the internal; "God Shaddai appeared unto me at Luz in the land of Canaan" signifies the Divine appearing in the natural in a former state; "and blessed me" signifies prediction of vivification; "and said unto me, Behold, I will make thee fruitful, and will cause thee to be multiplied" signifies vivification by the good of charity and the truth of faith; "and will make of thee a company of peoples" signifies increase without limit; "and will give this land to thy seed after thee for an everlasting possession" signifies the Lord's kingdom to those who are in that good and truth. "And now thy two sons, which were born unto thee in the land of Egypt" signifies good and truth in the natural from the internal; "before I came unto thee into Egypt" signifies before the truth of the natural was in knowledges there; "they are mine" signifies that they are in me; "Ephraim and Manasseh" signifies the intellectual and the voluntary of the church; "as Reuben and Simeon, shall be mine" signifies that they shall be truth and the good of truth. "And thy issue, which thou begettest after them" signifies interior truths and goods, which are after-

ward; "shall be thine" signifies that they are in the rational which is from the internal; "after the name of their brethren they shall be called in their inheritance" signifies that they would be of the quality of the truths and goods of the church, and together among them. "And as for me, when I came from Paddan" signifies from a state of knowledges; "Rachel died by me in the land of Canaan" signifies the end of the former affection for interior truth; "in the way, when there was still some way" signifies what is intermediate; "to come unto Ephrath" signifies the spiritual of the celestial in the former state; "and I buried her there in the way to Ephrath" signifies the rejection of that state; "(the same is Bethlehem)" signifies in its place a state of new affection for truth and good.

6228. *And Jacob said unto Joseph.* That this signifies the communication of the truth of the natural with the internal, is evident from the signification of saying, as perception — of which above (n. 6220), and also communication (see n. 3060, 4131), since what is perceived by another is communicated; and from the representation of Jacob, as the truth of the natural — of which just above (n. 6223); and from the representation of Joseph, as the internal — of which also above (n. 6224).

6229. *God Shaddai appeared unto me at Luz in the land of Canaan.* That this signifies the Divine appearing in the natural, is evident from the signification of God Shaddai, as the Divine, for the God of Abraham, of Isaac, and of Jacob, was called Shaddai (see n. 3667, 5628) — and that He was Jehovah, or the Lord, thus the Divine, may be evident from what is said in Genesis (xxviii. 13, 20); and from the signification of, appeared unto me, as that He appeared; and from the signification of Luz, as the natural in the former state (n. 4556); and from the signification of the land of Canaan, as the church — of which above. Hence it is plain that by "God Shaddai appeared unto me at Luz in the land of Canaan," is signified the Di-

vine appearing in the natural, where is the truth of the spiritual church.

6230. *And blessed me.* That this signifies prediction of vivification, is evident from the signification of blessing, as here prediction of vivification; for this was the blessing, that He would make him fruitful, and multiply him, and make him a company of peoples, and give the land to his seed after him for an everlasting possession; all which are predictions of vivification. Not that the posterity of Jacob were vivified, but they who are in the truth of faith and the good of charity; for these are Jacob and Israel in the internal sense.

6231. *And said unto me, Behold, I will make thee fruitful, and will cause thee to be multiplied.* That this signifies vivification by the good of charity and the truth of faith, is evident from the signification of being made fruitful, as spoken of the good of charity, and of being multiplied, as spoken of the truths of faith (see n. 43, 55, 913, 983, 2846, 2847). As these are what make man live, therefore vivification is predicated of them.

6232. *And will make of thee a company of peoples.* That this signifies increase without limit, is evident from the signification of a company of peoples, as truths from good without limit; for peoples signify truths (see n. 1259, 1260, 3295), and company means abundance. Hence to make a company of peoples, is to cause truths to increase in abundance; that it is without limit is because all things in the spiritual world which proceed from the Infinite, as truths and goods, are capable of being multiplied and increasing without limit. That is called indefinite, or without limit, which cannot be defined and limited by number; but yet what is indefinite is finite in respect to what is infinite, and so finite that there is no ratio between the one
2 and the other. That truths and goods can increase without limit they have from this, that they proceed from the Lord, Who is infinite. That truths and goods are thus

without limit may be evident from this, that all heaven is in truth and good, and yet no one in quite the same truth and good as another. This would still be so if heaven were a thousand and a thousand times greater. The same may be evident also from this, that angels are being perfected to eternity, that is, they continually grow in good and truth, and yet cannot arrive at the degree of any perfection, since there always remains what is unlimited; for truths are unlimited in number, and each truth has in itself what is without limit, and so on. This may be still more evident from 3
things in nature; though men should increase in number without end, still no one would be of the same face as another, nor of the same internal face, that is, the same mind, and not even of the same tone of voice; hence it is plain that there is an unlimited variety of all things, and that there is never one thing the same as another. This variety is still more unlimited in truths and goods, which are of the spiritual world; because one thing in the natural world corresponds to thousands and thousands in the spiritual world; therefore the more interior things are, the more unlimited are they. That there is such unlimitedness 4
to all things in the spiritual world, and also in the natural world, is because they exist from the Infinite, as was said above; for unless they so existed, they would in no way be unlimited. Wherefore also from what is unlimited in each world, it is very manifest that the Divine is infinite.

6233. *And will give this land to thy seed after thee for an everlasting possession.* That this signifies the Lord's kingdom to those who are in that good and truth, is evident from the signification of the land, here the land of Canaan, as the Lord's kingdom (n. 1607, 3038, 3481, 3705, 4240, 4447); and from the signification of seed, as the truth of faith and the good of charity (n. 1025, 1447, 1610, 1940, 2848, 3038, 3310) — that the seed of Abraham, Isaac, and Jacob, are those who are in goods and truths, and are called the sons of the kingdom, see above (n. 3373); and from

the signification of an everlasting possession, as having the Lord's life. These are the sons of the kingdom.

6234. *And now thy two sons, which were born unto thee in the land of Egypt.* That this signifies good and truth in the natural from the internal, is evident from the representation of Manasseh and Ephraim, who are here the two sons, as the voluntary and the intellectual of the church in the natural, born from the internal — of which above (see n. 6222), and because good is of the voluntary, and truth is of the intellectual, by the same is signified the good and truth of the church; and from the signification of, which were born unto thee, namely, to Joseph, as from the internal; and from the signification of the land of Egypt, as the natural mind, in which the knowledges of the church are — of which above (n. 5276, 5278, 5280, 5288, 5301), and as the natural (n. 6147).

6235. *Before I came unto thee into Egypt.* That this signifies before the truth of the natural was in knowledges there, is evident from the signification of, before I came unto thee, as before it was; and from the representation of Jacob, who says this of himself, as the truth of the natural (see n. 6223); and from the signification of Egypt, as knowledges in the natural (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 6004). That by Jacob and his sons coming into Egypt was represented that truths should be implanted in the knowledges of the church, was shown in the two preceding chapters (n. 6004).

6236. *They are mine.* That this signifies in me, is evident from the representation of Jacob, who says this of himself, as the truth of the natural — of which below; and from the representation of Manasseh and Ephraim, as the voluntary and the intellectual of the church in the natural (see n. 5354, 6222.) That these words, "they are mine," mean in me, is because Jacob is the truth of the natural, thus also the natural as to truth, and in the natural are the intellectual and the voluntary, which are represented by

Ephraim and Manasseh; hence, because they are in that natural, by their being mine is signified, in me. That Jacob is the natural, in the supreme sense the Lord's Divine natural, may be seen above (n. 3305, 3509, 3525, 3576, 4009, 4538, 4570, 6098), and in the relative sense truth in the natural, thus also the natural as to truth (n. 3509, 3525, 3546); and because Jacob in general is truth in the natural, therefore his ten sons are the truths of the church there in particular (n. 5403, 5419, 5427, 5458, 5512), as also now the sons of Joseph. By Pharaoh also is represented the natural, yet not as to truths, but as to knowledges, which are lower, and into which truths may be inserted and implanted, which was represented by the coming of Jacob and his sons into Egypt.

6237. *Ephraim and Manasseh.* That this signifies the intellectual of the church and the voluntary, may be seen above (n. 5354, 6222).

6238. *As Reuben and Simeon, shall be mine.* That this signifies that they shall be truth and the good of truth, is evident from the representation of Reuben, as faith in the understanding, and the truth of doctrine whereby the good of life may be reached (see n. 3861, 3866), thus in general truth of the intellectual; and from the representation of Simeon, as faith in the will, consequently truth in act, which is the good of faith or the good of truth (n. 3869–3872, 4497, 4502, 4503, 5626, 5630), thus in general the good of the new voluntary. That the like is represented by Ephraim and Manasseh, is evident; but because Reuben profaned his representative (n. 4601), and Simeon defiled his (see n. 4497, 4502, 4503), and on this account were cursed — see the following chapter (verses 3–7) — therefore they lost their birthright, and in their place Ephraim and Manasseh the sons of Joseph were acknowledged for the firstborn (1 Chron. v. 1). But yet the representative still remained with Reuben and Simeon, for it is all the same, whatever be the quality of the person who represents (n. 665, 1097,

4281); that is to say, there remained the representative of faith in the understanding with Reuben, and the representative of faith in the will with Simeon; but with Ephraim was the representative of the intellectual of the church, and with Manasseh of the voluntary of the church.

6239. *And thy issue, which thou begettest after them.* That this signifies interior truths and goods, which are afterward, is evident from the signification of issue [or generation], as what is of faith and charity (see n. 613, 2020, 2584), thus truths and goods; and from the signification of, after them, as the interior things which are afterward. That interior things are signified, is because those things which are begotten from the internal afterward, are more interior; for those things which have been begotten before, serve successively for producing those which are begotten afterward more interiorly, since the internal by degrees elevates the natural to itself. This is plain from the generation of all things of the intellectual in man; for man is first sensual, afterward he becomes more and more interior, until he becomes intellectual. It is the same with the new generation, which comes by faith and charity; and thus man is perfected by degrees — see what was said above of successive elevation toward interiors, when man is being
2 regenerated (n. 6183). That generation in the Word signifies what is of faith and charity, is because no other generation than spiritual can be understood in the internal sense. This generation is also meant in David — *They shall fear a fear; for God is in the generation of the just* (Ps. xiv. 5). The generation of the just stands for truths from good, for justice is predicated of good. And in Isaiah: *They shall not labour in vain, nor bring forth for terror . . . they are the seed of the blessed of Jehovah* (lxv. 23). Again: *Who hath wrought and done it, calling the generations from the beginning? I Jehovah, the first, and with the last, I am He* (xli. 4). And in Ezekiel: *Thy negotiations* and thy generations are of the land of the*

* Perhaps, for marriage.

Canaanite; the Amorite was thy father, and thy mother was a Hittite. As to thy generations, in the day when thou wast born, thy navel was not cut, and thou wast not washed with water for My sight (xvi. 3, 4) — speaking of the abominations of Jerusalem, where it is very manifest that generations are generations in the spiritual sense. Again 3
in Isaiah: *Awake as in the days of eternity, the generations of eternities* (li. 9). Days of eternity mean the state and time of the Most Ancient Church, of which eternity is predicated, because it was in the good of love to the Lord, to which good, because it is immediately from the Lord, eternity is ascribed; generations of eternities are the goods therefrom. So in Moses: *Remember the days of eternity,* 4
understand the years of generation and generation (Deut. xxxii. 7) — where days of eternity stand for the state and time of the Most Ancient Church, which was before the flood, and was a celestial church; years of generation and generation, stand for the state and time of the Ancient Church, which was after the flood, and was a spiritual church, which churches are here referred to. And in Joel: 5
Judah shall abide to eternity, and Jerusalem from generation to generation (iii. 20). Eternity is here predicated of Judah, because by Judah is represented the celestial church (n. 3881), and generation to generation is predicated of Jerusalem, because by Jerusalem is signified the spiritual church (n. 402). And in Isaiah: *My justice shall be to* 6
eternity, and My salvation to generation of generations (li. 8) — where eternity is predicated of the good of love, for justice is predicated of that good (n. 612, 2235), and generation of the good of faith. And in David: *Thy kingdom* 7
is a kingdom of all eternities, and thy dominion to every generation and generation (Ps. cxlv. 13) — where the sense is the same; for unless eternity is predicated of what is celestial, and generation of what is spiritual, only one would be mentioned; both would be useless repetition. What is 8
of a state of faith is also signified by this, that *a bastard*

shall not come into the congregation of Jehovah, to the tenth generation (Deut. xxiii. 2); *an Ammonite and a Moabite . . . not . . . even to the tenth generation* (verse 3), and that an Edomite and an Egyptian might come into the congregation of Jehovah in *the third generation* (verse 8). So in the commandment of the Decalogue, by Jehovah God *visiting the iniquity of the fathers upon the children, upon the third and fourth generation of them that hate Me*
9 (Exod. xx. 5). That generations mean what is of faith and charity, is because in the spiritual sense no other generations can be meant than those which are of regeneration or of the regenerate — just as has been shown of nativities, births, and conceptions in the Word, that they are of faith and charity (n. 1145, 1255, 3860, 3868, 4668, 5160, 5598).

6240. *Shall be thine.* That this signifies that they shall be in the rational, which is in the internal, is evident from this, that the celestial internal, represented by Joseph, is in the rational (see n. 4286, 4963); and therefore by being thine is signified that they shall be in the rational, as before by being mine was signified that they should be in the natural, in which is the truth of the natural, represented by Jacob (n. 6236). What the rational is shall be briefly told: the intellectual of the internal man is called rational, but the intellectual of the external man is called natural; thus the rational is internal, and the natural is external; and they are most distinct. But no man is truly rational except he who is called a celestial man, and who has perception of good, and from good perception of truth; whereas he who has not that perception, but only knowledge that a thing is true because he is so instructed, and thus has conscience, is not truly a rational man, but is an interior natural man. Such are they who are of the Lord's spiritual church. They differ from the celestial as the light of the moon differs from the light of the sun; and therefore the Lord appears to the spiritual as a moon, but to the celestial as a sun (see
2 n. 1521, 1529–1531, 4060, 4696). Some in the world

suppose that he is rational who can reason ingeniously on many subjects, and so connect his reasonings that what he concludes may appear true; but this faculty pertains even to the very worst, who can reason cunningly and make evils appear good, and falsities as true, and *vice versa*; but that this is depraved fantasy, not the rational, he who reflects may see. The rational consists in inwardly seeing and perceiving that good is good, and thence that truth is truth; for the sight and perception thereof is from heaven. That they who are of the Lord's spiritual church are interiorly natural, is because they only acknowledge that for truth which they have received from parents and masters, and afterward have confirmed with themselves, and do not see inwardly and perceive whether it be true from any other ground than that they have confirmed it with themselves. It is otherwise with the celestial; hence the latter are rational, but the former interiorly natural. The celestial internal, which is represented by Joseph, is in the rational; whereas spiritual good, which is represented by Israel, is in the interior natural (n. 4286); for it is the spiritual who are represented by Israel, and the celestial who are represented by Joseph.

6241. *After the name of their brethren they shall be called in their inheritance.* That this signifies that they would be of the quality of the truths and goods of the church, and together among them, is evident from the signification of a name, and of being called by name, as the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); from the representation of Ephraim and Manasseh, here the brethren, as the intellectual and voluntary of the church (n. 3969, 5354, 6222), thus truth and good (n. 6234); and from the signification of, in their inheritance, as together among them.

6242. *And as for me, when I came from Paddan.* That this signifies from a state of knowledge, is evident from the signification of Paddan-Aram, as interior knowl-

edges of truth and good (see n. 3664, 3680, 4107); thus Paddan is a state of knowledge.

6243. *Rachel died by me in the land of Canaan.* That this signifies the end of the former affection of interior truth, is evident from the signification of dying, as ceasing to be such (see n. 494), and as the end of the former representation (n. 3253, 3259, 3276, 5975); and from the representation of Rachel, as affection for interior truth (see n. 3758, 3782, 3793, 3819).

6244. *In the way, when there was still some way.* That this signifies what is intermediate, may be evident without explication.

6245. *To come unto Ephrath.* That this signifies the spiritual of the celestial in the former state, is evident from the signification of Ephrath, as the spiritual of the celestial in the former state (see n. 4585, 4594).

6246. *And I buried her there in the way to Ephrath.* That this signifies the rejection of that state, is evident from the signification of burying, as rejection (n. 4564); and from the signification of Ephrath, as the spiritual of the celestial in the former state (n. 6245).

6247. (*The same is Bethlehem.*) That this signifies in its place a state of new affection for good and truth, is evident from the signification of Bethlehem, as the spiritual of the celestial in a new state (see n. 4594), thus a state of new affection for truth and good; for the spiritual of the celestial is the truth of good, thus affection for truth from good. How it is with the contents of this verse in the internal sense shall be told. The subject is the rejection of a former affection for truth, and the reception of a new affection. The former affection for truth prevails while man is being regenerated, but the latter, which is the new affection, prevails when he is regenerated. In the former state man is affected by truth for the sake of the end that he may become intelligent, but in the latter state that he may become wise; or, what is the same, in the former state he is affected

by truth for the sake of doctrine, but in the latter for the sake of life; when for the sake of doctrine, he then looks at good from truth, but when for the sake of life, he looks at truth from good. Thus the latter state is the inverse of the former; therefore the former state is rejected during man's regeneration, and the latter, which is a new state, is received. The former state also, compared with the latter new one, is impure; for when man is affected by truth for the sake of doctrine, that he may become intelligent, he is also at the same time affected by reputation and glory. This affection cannot but be then present, and it is also permitted, as introductory, because such is the man. But when he is affected by truth for the sake of life, he then rejects glory and reputation as ends, and embraces the good of life, that is, charity toward the neighbor.

6248. Verses 8, 9. *And Israel saw the sons of Joseph, and said, Whose are these? And Joseph said unto his father, These are my sons, whom God hath given me here. And he said, Bring them, I pray thee, unto me, and I will bless them.* "And Israel saw the sons of Joseph" signifies apperception concerning the intellectual and the voluntary of the church; "and said, Whose are these" signifies and concerning their origin. "And Joseph said unto his father" signifies answer from the interior; "These are my sons, whom God hath given me here" signifies that they were from the internal in the natural. "And he said, Bring them, I pray thee, unto me" signifies that they should accede to spiritual good; "and I will bless them" signifies prediction of good and truth.

6249. *And Israel saw the sons of Joseph.* That this signifies apperception concerning the intellectual and the voluntary of the church, is evident from the signification of seeing, as apperception (see n. 2150, 3764, 4403–4421, 4567, 4723, 5400); and from the representation of Ephraim and Manasseh, as the intellectual and the voluntary of the church, born from the internal, which is Joseph (n. 5354, 6222).

6250. *And said, Whose are these?* That this signifies, and concerning their origin, namely, perception, is evident from the signification of saying, as perception (see n. 6220); and from the signification of, whose are these, as concerning their origin; for a question in the internal sense means knowledge from perception (n. 2693, 6132).

6251. *And Joseph said unto his father.* That this signifies answer from the interior, may be evident without explanation, since by Joseph is meant the internal (n. 6177); for when a man perceives and inquires with himself concerning any subject, he also answers himself from the interior. I have also observed that when spirits inquired anything with me, they received an answer from merely looking into my thought.

6252. *These are my sons, whom God hath given me here.* That this signifies that they were from the internal in the natural, is evident from the representation of Joseph, whose sons they were, as the internal (see n. 6177, 6224); and from the signification of the land of Egypt, meant by "here," as the natural mind (n. 5276, 5278, 5280, 5288, 5301), thus the natural.

6253. *And he said, Bring them, I pray thee, unto me.* That this signifies that they should accede to spiritual good, is evident from the signification of bringing them to him, as that they should accede; and from the representation of Israel to whom they should accede, as spiritual good (n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833).

6254. *And I will bless them.* That this signifies prediction concerning good and truth, is evident from the signification of blessing, as prediction (see above, n. 6230), here concerning good and truth, which are represented by Manasseh and Ephraim. To bless, as a very general expression, signifies various things; that among these it signifies prediction, both concerning good things that will befall and concerning evil, is plain in the following chapter, where Israel predicted to his sons what should befall them, evil to

some, as to Reuben, Simeon, and Levi, and good to some, as to Judah and Joseph; this prediction is called a blessing in verse 28 of this chapter — *This is what their father spake unto them, and blessed them; every one according to his blessing he blessed them.* That blessing means prediction, is evident from the first verse of the chapter — *Jacob called his sons, and said, Gather yourselves together, and I will tell you what shall befall you in the end of the days.*

6255. Verses 10–14. *And the eyes of Israel were heavy for age; he could not see. And he brought them near unto him; and he kissed them and embraced them. And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath caused me to see thy seed also. And Joseph brought them out from between his thighs; and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and put it upon Ephraim's head, and he was the younger, and his left hand upon Manasseh's head, crossing his hands; for Manasseh was the firstborn.* "And the eyes of Israel were heavy" signifies his obscure apperception; "for age" signifies because it was in the end of representation; "he could not see" signifies no observation. "And he brought them near unto him" signifies presence; "and he kissed them" signifies conjunction from affection for truth; "and embraced them" signifies conjunction from affection for good. "And Israel said unto Joseph" signifies elevation to the internal; "I had not thought to see thy face" signifies not in hope of the influx of his love; "and, lo, God hath caused me to see thy seed also" signifies not only the influx of love apperceived, but also the good and truth thence. "And Joseph brought them out from between his thighs" signifies the good of the voluntary, and the truth of the intellectual in the natural from the affection of love on the part of spiritual good;

"and he bowed himself with his face to the earth" signifies their humiliation. "And Joseph took them both, Ephraim in his right hand toward Israel's left hand" signifies the truth of the intellectual as in the second place; "and Manasseh in his left hand toward Israel's right hand" signifies the good of the voluntary in the first place; "and brought them near unto him" signifies adjunction. "And Israel stretched out his right hand, and put it upon Ephraim's head" signifies that he regarded truth in the first place; "and he was the younger" signifies although it be in the second; "and his left hand upon Manasseh's head" signifies that he regarded good in the second place; "crossing his hands" signifies thus not according to order; "for Manasseh was the firstborn" signifies although good is in the prior place.

6256. *And the eyes of Israel were heavy.* That this signifies his obscure apperception, is evident from the signification of eyes, as intellectual sight (see n. 2701, 4403–4421, 4083, 4086, 4339), as also seeing (n. 6249); from the representation of Israel, as spiritual good in the natural — of which above (n. 6253); and from the signification of being heavy, when said of the eyes, as what is obscure, thus obscure apperception. That Israel was then in obscure apperception, when he blessed the sons of Joseph, is because he was in the end of representation; but in general, because that spiritual good which is represented by Israel, is in obscure perception; for it is from the natural, where natural light prevails, but not celestial light, in which is the spiritual and celestial good which is from the rational. Such is the external man, which is also called natural. When spiritual good from the natural is spoken of, they are meant who are in that good, namely, they who are of the Lord's spiritual church, and therefore also by Israel that church is represented (see n. 4286). That the spiritual, who are they of that church, are relatively in obscurity, may be seen above (n. 2708, 2715, 2716, 2718, 2831,

2849, 2935, 2937, 3246, 3833, 4402); and because they are in obscurity, they also put the truth of faith in the first place, as Israel here did, in that he put Ephraim before Manasseh. That the spiritual so believe is because by truth they are introduced to good (n. 2954), and when so introduced, they do not perceive the good, because it flows into the affection for truth from the interior, thus not into perception before they are regenerated. Hence also it is, that they call the goods of charity the fruits of faith; and yet they care little about fruits who assert that faith alone saves without good works, and this in the last hour of death, however the man had before lived. That this is an obscure apperception concerning good and truth, may be evident. But yet the case is that those who prefer faith to charity from principles of doctrine, and still live a life of charity, are they who are of the Lord's spiritual church, and are saved; for in their life they prefer the good of charity, but in doctrine the truth of faith. 2

6257. *For age.* That this signifies because it was in the end of representation, is evident from the signification of old age, as a new beginning of representation (see n. 3254), thus the end of the former.

6258. *He could not see.* That this signifies no observation, is evident from the signification of seeing, as apperception (see n. 6249), thus also observation.

6259. *And he brought them near unto him.* That this signifies presence, is evident from the signification of bringing, as making present.

6260. *And he kissed them.* That this signifies conjunction from affection for truth, is evident from the signification of kissing, as conjunction from affection (see n. 3573, 3574, 4215, 4353, 5929). That this is from affection for truth, is because it follows that he embraced them, by which is signified conjunction from affection for good, for embracing means an interior and thence a closer affection than kissing, as affection for good is more interior and closer than affection for truth.

6261. *And embraced them.* That this signifies conjunction from affection for good, is evident from the signification of embracing, as the conjunction of love (n. 4351), thus conjunction from affection for good — as just above (n. 6260). That embracing means this affection, is very evident from the manifestation of love by embracing, embracing being an act springing from affection; for every spiritual affection has a gesture corresponding to it in the body of man, and this gesture is representative of the affection. That this is true of kissing — spoken of just above — is known.

6262. *And Israel said unto Joseph.* That this signifies elevation to the internal, is evident from the signification of saying, as perception, and also influx — of which above. That it means elevation, is because the subject in this verse is the influx of love, and thus of good and truth from the internal, which influx is elevation to the internal; for the external cannot be in love toward the internal, except by influx and elevation from the internal. For the love itself which is felt in the external, is of the internal, and because every active has its reactive or reciprocal, that any effect may be produced, and the active is the cause, and the reactive is caused, therefore reaction is also of action, as the thing caused is of the cause; for all energy in the thing caused is from the cause. This is the case with reaction in everything of all nature.

6263. *I had not thought to see thy face.* That this signifies not in hope of the influx of his love, is evident from the signification of faces, as interiors (see n. 358, 2434, 3527, 3573, 4066, 4796, 4798, 5695), thus affections, for these shine forth principally from the face (n. 4796, 5102), hence the face of God is the Divine love, consequently mercy (n. 5585); and from the signification of, I had not thought, as that he had not been in hope. That the influx of love is signified by seeing the face, is also plain from what precedes and follows.

6264. *And, lo, God hath caused me to see thy seed also.* That this signifies that not only the influx of love was apperceived, but also good and truth thence, is evident from the representation of Manasseh and Ephraim, here the seed, as the good of the voluntary and the truth of the intellectual (see n. 5354, 6222); and also from the signification of seed, as good and truth (n. 1610, 2848, 3310, 3373, 3671); and because it is said, "I had not thought to see thy face; and, lo, God hath caused me to see thy seed also," it is signified that not only the influx of love was apperceived, but also [good and truth thence]; for by seeing the face is signified the influx of love (n. 6263).

6265. *And Joseph brought them out from between his thighs.* That this signifies the good of the voluntary and the truth of the intellectual from the affection of love on the part of spiritual good, is evident from the representation of Joseph, as the internal celestial (see n. 5869, 5877); from the representation of Manasseh and Ephraim, whom Joseph took away, as the good of the voluntary and the truth of the intellectual (n. 5354, 6222); and from the signification of thighs, as the affection of love (n. 3021, 4277, 4280, 4575, 5050–5062). It was on the part of spiritual good, because by Israel, who is spiritual good (see n. 6253). By these things is signified that the celestial internal removed the good of the voluntary and the truth of the intellectual from spiritual good, that is, from the affection of the love thereof, because Israel, by whom spiritual good is represented, caused that good and truth to come to himself — besides that they were brought to him by Joseph, by whom is represented the celestial internal; for which reason they were removed, and were afterward brought again by Joseph, as follows. The reason is, that thus there is an influx of love from the celestial internal through spiritual good into them. For this is according to order, and hence this external ritual, when they were to be blessed, was to be strictly observed; for they were then

presented before the Lord, from Whom is prediction, here signified by blessing (see n. 6254). Hence it is that Joseph took his sons from between the thighs of his father, and himself afterward brought them thither.

6266. *And he bowed himself with his face to the earth.* That this signifies their humiliation, is evident from the signification of bowing himself with his face to the earth, as interior humiliation (see n. 5682); for such bowing is an act of body corresponding to humiliation of mind, hence they who adore God from the heart, thus bow themselves. It is said, he bowed himself, because Joseph was in their stead, not then before Israel, but before the Lord, from Whom was the blessing by Israel. That this was done by Joseph in their stead, is because this is so in things spiritual; the good of the voluntary and the truth of the intellectual in the natural cannot of themselves humble themselves before the Lord, but from the internal by influx; for without influx through the internal into the natural, there is nothing of will and understanding therein, and not even anything of life; for the internal is the medium, through which is life from the Lord therein.

6267. *And Joseph took them both, Ephraim in his right hand toward Israel's left hand.* That this signifies truth of the intellectual as in the second place, and that *Manasseh in his left hand toward Israel's right hand* signifies good of the voluntary in the first place, is evident from the representation of Ephraim, as truth of the intellectual, and from the representation of Manasseh, as good of the voluntary (n. 5354, 6222); and from the signification of the right hand, as to be in the first place, and of the left hand, as to be in the second place — as is manifest from common use in life. How this is, will be shown in what follows.

6268. *And brought them near unto him.* That this signifies adjunction, is evident without explanation.

6269. *And Israel stretched out his right hand, and put it upon Ephraim's head.* That this signifies that he re-

garded truth in the first place, is evident from the signification of stretching out his right hand, as regarding in the first place — that the right hand means in the first place, is manifest; and from the representation of Ephraim, as the intellectual, thus also the truth of faith, since this dwells in the intellectual part of man, when there is sight there from the light of heaven, thus spiritual sight (see n. 6222). It is said in this verse, and also in verses 17–19, that Israel put his right hand on Ephraim's head, and the left on Manasseh's head; and by this is signified that he regarded the truth of faith in the first place, and the good of charity in the second. The reason is that the spiritual man, who is represented by Israel (n. 4286, 6256), regards no otherwise before he is regenerated; for he sensibly apperceives what the truth of faith is, but not what the good of charity is; for this latter flows in by an interior way, but the former, like knowledge, by an exterior way. But they who are not 2
being regenerated, say absolutely that faith is in the first place, that is to say, that it is the essential of the church, because thus they can live as they please and still say that they have hope of salvation. Hence also at this day charity has so disappeared that it is scarce known by any one what it is, and so also has faith disappeared, for one cannot exist without the other. If charity were in the first place, and faith in the second, the face of the church would be different; for then none would be called Christians, but they who lived a life according to the truth of faith, that is, a life of charity; and also they would then know what charity is. Then too they would not make several churches, by distinguishing them according to opinions concerning truths of faith; but the church would be called one, in which would be all who are in the good of life, not only who are within the circle of the churches, but also out of it. The church would thus be enlightened concerning what is of the Lord's kingdom; for charity enlightens, and never faith without charity. The errors too, induced by faith

3 separate from charity, would be clearly seen. Thus it is plain how different a face the church would have if the good of charity were in the first place, that is, were the essential, and the truth of faith in the second, that is, the form thereof. The face of the church would then be as that of the Ancient Church, which made the church to consist in charity, and had no other doctrines of the church than those of charity, from which they had wisdom from the Lord. The quality of that church is described in these words in Moses: *Jehovah led him about, He instructed him, He kept him as the pupil of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, He took him, He bare him upon His wings; Jehovah alone did lead him, neither was there any strange god with him. He made him ride on the high places of the earth, and fed him with the increase of the fields; He made him to suck honey out of the rock, and oil out of the flint of the rock; butter of the herd, and milk of the flock, with fat of lambs, and of rams the sons of Bashan, and of he-goats, with the fat of kidneys of wheat; and of the blood of the grape thou drinkest pure wine* (Deut. xxxii. 10–14). Wherefore they who were of that church are in heaven, and in all happiness and glory there.

6270. *And he was the younger.* That this signifies although it be in the second, is evident from the signification of the younger, as being in the second place.

6271. *And his left hand upon Manasseh's head.* That this signifies that he regarded good in the second place, is evident from the signification of putting his left hand, as regarding in the second place; and from the representation of Manasseh, as the voluntary, thus also the good of charity. How this is, may be seen above (n. 6269).

6272. *Crossing his hands.* That this signifies, thus not according to order, is evident from the signification of crossing the hands, as not according to order; for thereby he makes the younger the first-born, and *vice versa*, conse-

quently the truth of faith prior and superior, and the good of charity posterior and inferior; for birthright is priority and superiority (see n. 3325). How much evil this introduces into the church, may be evident, since by it is such obscurity that it is not known what good is, thus neither what truth is. For good is like flame and truth like the light therefrom; if you take away the flame, the light also perishes, and if any light appears, it is as a fatuous light not from flame. Hence it is that churches are at variance with one another, and dispute about the truth, and one congregation asserts a thing to be true, which another asserts to be false. And still worse, when once they have set faith in the prior place in the church assembly, they next separate faith from charity, and make light of the latter, and thus have no concern about the life, to which man by nature also inclines. Hence the church perishes, for it is the life which constitutes the church with man, but not doctrine without life; nor yet confidence, which is faith in a high degree; for genuine confidence cannot be given except with those who are in charity, from which is the life of confidence. Moreover, that the good of charity is actually the firstborn, that is, in the prior place, and the truth of faith appears to be so, may be seen above (n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977).

6273. *For Manasseh was the firstborn.* That this signifies although good is in the prior place, is evident from the representation of Manasseh, as good of the voluntary — of which above; and from the signification of birthright, as priority and superiority (see n. 3325), thus the firstborn is one who is in the prior place. That good is in the prior place, as also man's will, and that truth is in the posterior, as also the thinking of man, who cannot see from natural light alone, if it be a little enlightened? Also that man's will causes him to think one way and not another, consequently that good with man causes this or that to be

true; thus that truth is in the second place, and good in the first. Think and reflect whether the truth of faith can take root except in good, and whether faith is faith unless it be therein rooted? Hence you may conclude what is primary or essential to the church, that is, to the man in whom the church is.

6274. Verses 15, 16. *And he blessed Joseph, and said, The God before Whom my fathers walked, Abraham and Isaac, the God Who hath fed me all my life long unto this day, the Angel Who hath redeemed me from all evil, bless the lads; and let my name be called in them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.* "And he blessed Joseph" signifies prediction concerning the truth of the intellectual and the good of the voluntary having life from the internal; "and said, The God before Whom my fathers walked, Abraham and Isaac" signifies the Divine from which internal good and internal truth had life; "the God Who hath fed me" signifies that Divine vivifying the good of spiritual truth from the natural; "all my life long unto this day" signifies continually; "the Angel Who hath redeemed me from all evil" signifies the Divine Human of the Lord by which is deliverance from hell; "bless the lads" signifies that He may give them truth and good; "and let my name be called in them" signifies that in them should be the quality of the good of spiritual truth from the natural; "and the name of my fathers Abraham and Isaac" signifies and the quality of internal good and truth; "and let them grow into a multitude in the midst of the earth" signifies extension from the inmost.

6275. *And he blessed Joseph.* That this signifies prediction as to the truth of the intellectual and the good of the voluntary having life from the internal, is evident from the signification of blessing, as prediction (see n. 6230, 6254); and from the representation of Ephraim and Manasseh, who here are Joseph, as the truth of the intellectual

and the good of the voluntary in the natural, born from the internal (n. 6234, 6249). That by Joseph are meant his sons, is evident from the blessing itself, in which it is said — *The Angel Who hath redeemed me from all evil, bless the lads; and let my name be called in them;* and the reason is, that good and truth in the natural, represented by Manasseh and Ephraim, are the very internal there. The internal and the external are indeed distinct, but in the natural, where they are together, the internal is as in its form adapted to itself, which form does nothing of itself, but from the internal in it, thus is only moved by the internal. It is like the efficient in the effect; the efficient and the effect are distinct, yet the efficient is in the effect as in its form adapted to itself, and by it acts as cause in the sphere where the effect is produced. So it is with man with good and truth in the natural, born from the internal; for the internal clothes itself with what is of the natural, that it may be there and live there; but the things with which it clothes itself, are only coverings, which do nothing at all of themselves.

6276. *And said, The God before Whom my fathers walked, Abraham and Isaac.* That this signifies the Divine from which internal good and internal truth had life, is evident from the signification of God, as the Divine; and from the signification of walking, as living, or having life (see n. 519, 1794); and from the representation of Abraham, as in the supreme sense the Divine Itself of the Lord; and from the representation of Isaac, as His Divine rational, thus the internal human — for Jacob is the Lord's Divine natural, or His external human (see n. 2011, 3245, 3305, 3439, 4615). But in the representative sense Abraham is internal good, and Isaac internal truth (n. 3703, 6098, 6185). That these things in the representative sense are signified by Abraham and Isaac, is because that good and truth which are in the Lord's kingdom, proceed from His Divine and Divine Human; and make the Lord Himself present, thus He Himself is His kingdom.

6277. *The God Who hath fed me.* That this signifies that Divine vivifying the good of spiritual truth from the natural, is evident from the signification of feeding, as vivifying. That to feed is to instruct, may be seen above (n. 6044), because a feeding place or pasture is that which sustains the spiritual life of man (n. 6078); but feeding and a pasture there are said of a flock, whereas feeding is here said of Jacob — that he was sustained with food and the necessaries of life; by which in the internal sense the same is signified; for what sustains and vivifies the life of the body, this in the internal sense signifies what sustains the spiritual life and vivifies it. That Israel represents spiritual good from the natural has been shown above (n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and because this good, which Israel represents, is the good of truth, therefore the good of spiritual truth is here signified; for Israel in the genuine sense is the spiritual church, and the good of that church is the good of truth; for they of that church are instructed concerning good by truth, and when they act according to the truth in which they are instructed, then that truth is called good. This is the good which is called the good of truth and is represented by Israel.

6278. *All my life long unto this day.* That this signifies continually, is evident from the signification of to-day and to this day, as what is perpetual and eternal (see n. 2838, 4304, 6165); here therefore all my life to this day signifies continually, that is, vivifying, which is feeding (n. 6277).

6279. *The Angel Who hath redeemed me from all evil.* That this signifies the Lord's Divine Human by which is deliverance from hell, is evident from the signification of angel, as the Lord's Divine Human — of which below; and from the signification of redeeming, as delivering — of which also below; and from the signification of evil, as hell. Evil is hell because hell itself is nothing but evil; for whether you say that all in hell are evil, or that hell is evil, it is the same. In the spiritual sense, when evil is

spoken of, hell is meant, for they who are in the spiritual sense, as are the angels in heaven, think and speak apart from persons, because universally, and thus evil to them is hell. So also is it with sin, when by it is meant the ruling evil — as in Genesis iv.: *Jehovah said unto Cain . . . If thou doest not well, sin coucheth at the door; and unto thee shall be his desire, and thou shalt rule over him* (verses 6, 7) — where sin means hell, which is at hand when man does evil. Evil itself with man is nothing else than hell, for it flows therefrom, and a man is then a hell in least form, as also is every one in it. So on the other hand good itself in man is nothing else than heaven in him; for good flows in through heaven from the Lord, and the man who is in good, is heaven in least form, as also is every one in heaven.

6280. That the redeeming Angel is the Lord as to the Divine Human, is evident from this, that by the Lord's assuming the Human and making it Divine, He redeemed man, that is, delivered him from hell; whence the Lord as to His Divine Human is called the Redeemer. That the Divine Human is called the Angel, is because the word angel means sent, and the Lord as to the Divine Human is said to be sent — as is plain from many passages in the Word of the Evangelists. And moreover the Divine Human before the Lord's coming into the world, was Jehovah Himself flowing in through heaven when He spake the Word; for Jehovah was above the heavens, but what passed from Him through the heavens, was then the Divine Human, inasmuch as by the influx of Jehovah into heaven, heaven was in the form of man, and the Divine Itself thence was the Divine man. This now is the Divine Human from eternity, and is what is called Sent, by which is meant proceeding, and is the same as Angel. But because 2
Jehovah by this His Divine Human could not flow in longer with men, since they had so far removed themselves from that Divine, therefore He assumed the Human and

made this Divine, and thus by influx thereby into heaven He was able to reach even those of the human race who received the good of charity and the truth of faith from the Divine Human, which was thus made visible, and thereby deliver them from hell. Not otherwise could this have been effected; and this deliverance is called redemption, and the Divine Human Itself, which delivered or re-
3 deemed, is called the redeeming Angel. But it is to be known that the Lord as to the Divine Human, as well as, as to the Divine Itself, is above heaven; for He is the Sun which illumines heaven, and thus heaven is far beneath Him. The Divine Human which is in heaven, is the Divine truth which proceeds from Him, which is light from Him as from the sun. The Lord as to His essence is not Divine truth, for this is from Him as light from the sun,
4 but He is Divine good Itself, one with Jehovah. The Lord's Divine Human is called Angel also in other places in the Word, as when He appeared to Moses in the bush, of which it is written in Exodus that, when Moses *came to the mountain of God, unto Horeb . . . the Angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush. . . . Jehovah saw that* Moses *turned aside to see*, therefore *God called unto him out of the midst of the bush. . . . Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob* (iii. 1, 2, 4, 6). It is the Lord's Divine Human which is here called the Angel of Jehovah, and it is plainly said that it was Jehovah Himself. That Jehovah was there in the Divine Human, may be evident from this, that the Divine Itself could not appear except by the Divine Human — according to the Lord's words in John: *No one hath seen God at any time, the only-begotten Son, Who is in the bosom of the Father, He hath declared Him* (i. 18); and in another place: *Ye have neither heard* the *voice* of the
5 Father *at any time, nor seen His shape* (v. 37). Moreover, the Lord as to the Divine Human is called the Angel, in

speaking of leading the people into the land of Canaan — of which it is written in Exodus: *Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Take ye heed of Him . . . for He will not bear your transgression, for My name is in the midst of Him* (xxiii. 20, 21, 23). That the Angel in this passage is the Divine Human, is plain from this, that it is said — *For My name is in the midst of Him*, that is, Jehovah Himself. By My name is signified the quality of Jehovah, that is in the Divine Human; that the Lord as to the Divine Human is the name of Jehovah, may be seen above (n. 2628); and that the name of God is His quality, as also everything in one complex by which God is worshipped (n. 2724, 3006). And in Isaiah: *In all their* 6
affliction, He was afflicted, and the Angel of His presence saved them; in His love and in His pity He redeemed them, and He bare them, and carried them all the days of old (lxiii. 9). That here the Angel of the presence of Jehovah is the Lord as to the Divine Human, is manifest, for it is said that He redeemed them. So in Malachi: *Be-* 7
hold . . . the Lord Whom ye seek shall suddenly come to His temple, and the Angel of the covenant Whom ye desire, Behold He cometh, said Jehovah of Hosts. But who may abide the day of His coming, and who shall stand when He appeareth? . . . Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in former years (iii. 1, 2, 4). That the Angel of the covenant is the Lord as to the Divine Human, is very evident, for the subject is His coming; the offering of Judah and Jerusalem being then pleasant unto Jehovah, signifies that worship from love and faith to Him would then be pleasant. That by Judah here is not meant Judah, nor by Jerusalem Jerusalem, is clear, for neither then nor afterward was the offering of Judah and Jerusalem pleasant. That the days of old are the states of the Most Ancient Church, which was celestial, and that former years are states of the

Ancient Church, which was spiritual, may be seen above (n. 6239). Moreover by an angel in the Word, in the internal sense, is not signified an angel, but something Divine in the Lord (n. 1925, 2319, 2821, 3039, 4085).

6281. As to redeeming, this in its proper sense signifies to restore and appropriate to Himself what had been His, and it is predicated of slavery, death, and evil; when of slavery, they are meant who have been enslaved, in the spiritual sense enslaved by hell; when of death, they are meant who are in condemnation; and when of evil, as here, they are meant who are in hell, for the evil from which the angel redeems, is hell (see n. 6279). Because the Lord delivered man from those evils by making the Human in Himself Divine, therefore His Divine Human is called in the Word Redeemer — as in Isaiah: *I do help thee, saith Jehovah, and thy Redeemer, the Holy One of Israel* (xli. 14). Again: *Thus saith Jehovah, the Redeemer of Israel, his Holy One* (xlix. 7, 26). Again: *Jehovah of Hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called* (liv. 5). In these passages, the Divine Itself, which is called Jehovah, is distinguished from the Divine Human, which is called the Redeemer the Holy One of Israel.
2 But that it is Jehovah Himself in the Divine Human, is evident from the following — in Isaiah: *Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of Hosts: I am the first and I am the last, and besides Me there is no God* (xliv. 6). Again: *Thus said Jehovah thy Redeemer . . . I am Jehovah thy God, that teacheth thee* (xlviii. 17). Again: *Thou art our Father, for Abraham knoweth us not, and Israel doth not acknowledge us; Thou Jehovah art our Father, our Redeemer; from everlasting is Thy name* (lxiii. 16). And in David: *Jehovah . . .*
3 *Who redeemeth thy life from the pit* (Ps. ciii. 4). From these passages also it is plain that by Jehovah in the Word no other is meant than the Lord (see n. 1343, 1736, 2921,

3035, 5663); and that Jehovah the Redeemer is His Divine Human. Therefore also those who are redeemed are called the redeemed of Jehovah — as in Isaiah: *Say ye to the daughter of Zion, Behold, thy salvation cometh; Behold, His reward is with Him, and His work before Him. . . . They shall call them, The holy people, The redeemed of Jehovah* (lxii. 11, 12). That it is the Lord from Whom they are called the redeemed of Jehovah, is very manifest, for it is said of His coming, *Behold thy salvation cometh; behold His reward is with Him.* Moreover, in other passages also (see Isa. xliii. 1; lii. 2, 3; lxiii. 4, 9: Hosea xiii. 14: Exod. vi. 6; xv. 13: Job xix. 25) it is evident that redemption is predicated of slavery, death, and evil.

6282. *Bless the lads.* That this signifies that he would give them truth and good, is evident from the signification of blessing, as endowing with truth and good — for blessing in the spiritual sense involves nothing else (see n. 1420, 1422, 4981); and from the representation of Ephraim and Manasseh, who are the lads, as the intellectual and the voluntary of the church, to which truth and good should be given — to the intellectual truth, and to the voluntary good.

6283. *And let my name be called in them.* That this signifies that in them should be the quality of the good of spiritual truth from the natural, is evident from the signification of the name being called in any one, as his quality in him (see n. 1754, 1896, 2009, 3421); and from the representation of Israel, as the good of spiritual truth from the natural — of which above (6277); and because the quality of Israel was in them, therefore also they were received among the rest of the sons of Jacob, and were made tribes, one of Manasseh and the other of Ephraim, and with them the twelve tribes were made up — when the tribe of Levi, being made the priesthood, was not numbered — that obtained inheritance by lot (see Joshua and and also Ezekiel xlviii.)

6284. *And the name of my fathers Abraham and Isaac.*

That this signifies, and the quality of internal good and truth, is evident from the signification of the name, as the quality (see n. 6283); and from the representation of Abraham and Isaac, as internal good and truth — of which above (n. 6276). Internal good and truth must be in external good and truth, that these may be good and truth. For, as was said above (n. 6275), the external is only something formed, of such nature that the internal may be in it, and exert therein its life according to influx into itself from the Lord; so also is the internal no other than this in respect to the supreme, which is the Lord, whence is all life; and the things beneath are merely forms recipient of life by degrees in their order, even to the last, which is the body.

6285. *And let them grow into a multitude in the midst of the earth.* That this signifies extension from the inmost, is evident from the signification of the midst, as the inmost (see n. 2940, 2973, 6068, 6084, 6103). Hence growing into a multitude is extension; for the truths signified by a multitude extend themselves round about from the inmost, as from a centre; and the greater the extension is, and the more this is according to heavenly order, so much the more perfect is the state; this is the state which is signified by this part of the blessing — and let them grow into a multitude in the midst of the earth.

6286. Verses 17–20. *And Joseph saw that his father put his right hand upon the head of Ephraim, and it was evil in his eyes; and he laid hold of the hand of his father to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father; for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know, my son, I know; he also shall become a people, and he also shall become great; and nevertheless his younger brother shall be greater than he, and his seed shall be the fulness of the nations. And he blessed them in that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manas-*

seh; and he set Ephraim before Manasseh. "And Joseph saw that his father put his right hand upon the head of Ephraim" signifies apperception that he regarded truth as in the first place; "and it was evil in his eyes" signifies displeasure; "and he laid hold of the hand of his father" signifies influx into the power of his obscure apperception; "to remove it from Ephraim's head unto Manasseh's head" signifies to turn him from error. "And Joseph said unto his father, Not so, my father; for this is the firstborn" signifies perceptible influx concerning good that it has priority; "put thy right hand upon his head" signifies that thus it should be in the first place. "And his father refused" signifies dissent; "and said, I know, my son, I know" signifies that so it is, but it appears otherwise; "he also shall become a people, and he also shall become great" signifies that truth from good shall also be increased, thus the celestial man; "and nevertheless his younger brother shall be greater than he" signifies that good from truth shall more increase, thus the spiritual man; "and his seed shall be the fulness of the nations" signifies that the truth of faith shall reign. "And he blessed them in that day" signifies foresight and providence to eternity; "saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh" signifies that his own spiritual may be in the truth of the intellectual and the good of the voluntary; "and he set Ephraim before Manasseh" signifies that he regarded truth in the first place, because he was spiritual.

6287. *And Joseph saw that his father put his right hand upon the head of Ephraim.* That this signifies apperception that he regarded truth as in the first place, is evident from the signification of saying, as understanding and apperceiving (see n. 2150, 2807, 3764, 4567, 4723, 5400); from the representation of Joseph, as the celestial internal (n. 5869, 5877, 6224); from the representation of Israel, who is here the father, as spiritual good from the natural; from the signification of putting the right hand on

the head, as regarding in the first place (n. 6269); and from the representation of Ephraim, as truth of the intellectual in the natural (n. 6234, 6238, 6267). From this it is plain that by Joseph's seeing that his father put his right hand on the head of Ephraim, is signified apperception of the celestial internal that spiritual good from the natural regarded truth as in the first place — see what was said and shown above (n. 6256, 6269, 6272, 6273).

6288. *And it was evil in his eyes.* That this signifies displeasure, is evident without explanation. That it displeased Joseph was because by him is represented the celestial internal, which is above the spiritual good, represented by Israel. What is higher can apperceive how it is with what is done in what is lower, thus also whether it be truth that is there thought, or not. For what is higher sees what goes on in what is lower, because it sees from the light of heaven; thus the celestial internal which is Joseph, saw that spiritual good from the natural, which is Israel, was in error, and therefore it displeased him.

6289. *And he laid hold of the hand of his father.* That this signifies influx into the power of his obscure apperception, is evident from the signification of taking the hand, as influx into the power of apperception, for the internal, when by influx it wishes to compel the external to think and will anything, as it were takes hold of it, here of the power of apperception signified by the hand. That the hand is power, may be seen above (n. 878, 3387, 4931–4937). That the apperception is called obscure is because the spiritual, who are represented by Israel, are in obscurity relatively to the celestial, who are represented by Joseph. That the spiritual are relatively in obscurity, may be seen above (n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3833, 4402). That the spiritual are in obscurity, is manifest from this, that before they are regenerated, they are altogether in darkness concerning truth and good, and that while they are being regenerated, it is truth, as contained

in the doctrine of their church, which they acknowledge, in which truth they have faith whether it be true or not. This truth however becomes good with them when it becomes of the will and thence of the life, and then it is that good which is called the good of truth, also the good of faith, and likewise spiritual good or the good of the spiritual church. The quality of that good, which is from such origin, every one may know who examines it in his own mind. But yet the good from such truth, even among Gentiles, is accepted by the Lord, provided it have as a principle, charity toward the neighbor, and in that charity there be innocence.

6290. *To remove it from Ephraim's head unto Manasseh's head.* That this signifies to turn him away from error, is evident from the signification of removing, as turning away; and from the signification of, from Ephraim's head unto Manasseh's head, as from error; for it was an error that he regarded truth in the first place and good in the second — as has been shown above.

6291. *And Joseph said unto his father, Not so, my father; for this is the firstborn.* That this signifies perceptible influx concerning good that it has the priority, is evident from the signification of saying, when predicated of the celestial internal, which here is Joseph, as influx (see n. 6152); here perceptible influx, because he not only took hold of the hand, but also said, "Not so, my father; for this is the firstborn."

6292. *Put thy right hand upon his head.* That this signifies that thus he should be in the first place, is evident from the signification of putting the right hand on the head, as regarding in the first place (see n. 6269, 6287). Putting the hand on the head when blessing, was from a ritual received from the ancients; for in the head are the very intellectual and voluntary of man, but in the body are acts according thereto and compliance; thus putting the hand on the head was a representative that blessing was commu-

nicated to the intellectual and the voluntary, thus to the man himself. From that ancient time the same ritual remains even to this day, and is in use in inaugurations, and also in benedictions.

6293. *And his father refused.* That this signifies dissent, is evident without explanation.

6294. *And said, I know, my son, I know.* That this signifies that so it is, but that it appears otherwise, is evident from the signification of knowing, as here to know that it is so, but that it appears otherwise. That spiritual good, which is Israel, now apperceived this, was from the influx of the celestial internal, which is Joseph — of which influx see above (n. 6289, 6291). When spiritual good is in enlightenment from such influx, it then apperceives that it is so, that is, that good is in the prior place, and truth in the posterior, and also that it appears otherwise; but then it places priority in this, that truth should reign over good — as follows — and for this reason he retains the right hand on the head of the younger son, and the left on the head of the firstborn.

6295. *He also shall become a people, and he also shall become great.* That this signifies that truth from good also shall be increased, thus the celestial man, is evident from the signification of people, as truth (see n. 1259, 1260, 3581, 4619); from the signification of becoming great, as being increased; and from the representation of Manasseh, of whom this is said, as the good of the voluntary in the natural, born from the internal (see n. 6234, 6238, 6267). That truth from good is of the celestial man, is evident from what has often been said and shown of the celestial man, namely, that the celestial man is one who from the voluntary is in good, and thence in truth; and that he is distinguished from the spiritual man in this, that the latter is from the intellectual in truth and thence in good. And because Manasseh is the good of the voluntary, therefore by him is represented the celestial man, but the external

celestial man, or the man of the external celestial church, since Manasseh is the good of the voluntary in the natural, thus in the external man; whereas Joseph is the man of the internal celestial church, because he is the good of the voluntary in the rational, thus in the internal man. In 2 few words something must be said of the truth of good which is of the celestial man. This truth is indeed called truth, but it is good. With the celestial man there is good of love to the Lord and good of love toward the neighbor. The good of love to the Lord is his internal, but the good of love toward the neighbor is his external. Therefore with those who are of the celestial church, they are in the internal of that church who are in love to the Lord, and they are in its external who are in love toward the neighbor. The good of this love, namely, of love toward the neighbor, with the celestial man is what is here called the truth of good, and is represented by Manasseh. For the celestial man is such that he does not reason from truth, nor about truth, since he has perception from good, that is, by good from the Lord, that a thing is so or not so (see n. 202, 337, 2715, 3246, 4448); nevertheless the good of charity with him is what is called truth, but celestial truth.

6296. *And nevertheless his younger brother shall be greater than he.* That this signifies that good from truth will have more increase, thus the spiritual man, is evident from the representation of Ephraim, here the younger brother, as truth of the intellectual in the natural born from the internal (see n. 6234, 6238, 6267), but here Ephraim is good from truth — of which in what follows; and from the signification of becoming greater than another, as to have more increase. That Ephraim here is good from truth, is because he represents the man of the spiritual church, but the man of the external spiritual church, as Manasseh represents the man of the external celestial church (n. 6295). This man, that is, the man of the spiritual church, is formed by good from truth. The internal

of that church is what is represented by Israel, but the external by Ephraim. The man of the spiritual church differs from the man of the celestial church in this, that the good of the former is implanted in the intellectual part, but the good of the latter in the voluntary part (see n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2256, 4328, 4493, 5113); therefore Ephraim represents the spiritual man, and
2 Manasseh the celestial. That good from truth, or the spiritual man, has more increase than good from which is truth, or the celestial man, is because the voluntary of man has been continually depraved, and at length so much that evil has taken entire possession of it, so that no soundness has remained in it. Therefore lest man should perish, the Lord provided that he might be regenerated as to the intellectual part, and so be saved. Hence now there are few with whom there is any soundness in the voluntary part, thus few who can become celestial men, but many who can become spiritual. Thus it is that the latter have more increase than the former. This is what is signified by his younger brother becoming greater than he.

6297. *And his seed shall be the fulness of the nations.* That this signifies that the truth which is of faith should reign, is evident from the signification of seed, as faith and charity (see n. 1025, 1447, 1610, 1940, 2848, 3187, 3310, 3373, 3671), here faith, because predicated of Ephraim; and from the signification of the fulness of the nations, as abundance, thus that it should reign. Fulness in the Word signifies all, and where it does not signify all, it signifies abundant, and is predicated both of truth and of good; for multitude is predicated of truth, but magnitude of good, thus fulness of both — as in Jeremiah: *Behold waters rise up out of the north, which shall become an overflowing stream, and shall overflow the land and the fulness thereof, the city and them that dwell therein* (xlvii. 2). Here the land and the fulness stand for all, both truth and good, which is of the church. For this reason it is added, the

city and them that dwell therein; for by city are signified truths, and by them that dwell therein goods (n. 2268, 2451, 2712). And in Ezekiel: *They shall eat their bread* 2 *with carefulness, and drink their water with astonishment, that her land may be desolate from the fulness thereof* (xii. 19). Land stands for the church, and fulness for the good and truth therein. That both are signified, is evident from what precedes, that they should eat bread with carefulness, and drink water with astonishment; for by bread is signified the good of love, and by water the truth of faith, which is called the fulness of the earth. In like manner in Amos: 3 *I abhor the pride of Jacob, and hate his palaces; therefore will I deliver up the city and the fulness thereof* (vi. 8). And in David: *The heavens are Thine, the earth also is Thine; the world and the fulness thereof, Thou hast founded them* (Ps. lxxxix. 11). And again: *The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods* (Ps. xxiv. 1, 2) — where also the fulness stands for truth and good; the earth for the church in a specific, and the world for the church in a universal sense. That Jehovah founded the world upon the seas, is upon what is of knowledge (n. 28); and that He established it upon the floods, is upon what is of intelligence (n. 3051). Who cannot see that it is not meant that Jehovah founded the world upon the seas, and established it upon the floods, for the world is not founded and established thereon. He therefore who considers may see that by seas and by floods something else is signified, and that this something else is the spiritual or the internal of the Word.

6298. *And he blessed them in that day.* That this signifies foresight and providence to eternity, is evident from the signification of blessing, as prediction (see n. 6230, 6254), but in the supreme sense the Lord's foresight; and because foresight, it is also providence, inasmuch as the

one is impossible without the other; for evil is foreseen and good is provided, and the evil which is foreseen is by providence bent to good. That blessing here is foresight and providence, is because Israel, who here blesses, in the supreme sense is the Lord (n. 4286). That to eternity is meant, is evident from the signification of this day, or to-day, as eternity (n. 2838, 3998, 4304, 6165).

6299. *Saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh.* That this signifies that their spiritual may be in the truth of the intellectual and the good of the voluntary, is evident from the representation of Israel, as spiritual good (see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and from the representation of Ephraim, as truth of the intellectual, and of Manasseh, as good of the voluntary — of which above. That the spiritual, which is Israel, may be in them, is signified by the words, in thee shall he bless, and, God make
2 thee. As to the spiritual represented by Israel being in the truth of the intellectual and the good of the voluntary, which are Ephraim and Manasseh, the case is this: the spiritual good which is represented by Israel is the spiritual of the internal church; but the truth and good represented by Ephraim and Manasseh are of the external church (see n. 6296). That an internal may be the internal of the church, it must needs be in its external, for the external is a foundation on which the internal may stand, and is a receptacle into which the internal may flow. Hence it is that the natural, which is external, must needs be regenerated; for unless it is regenerated, the internal has neither foundation nor receptacle; and if it has no foundation nor receptacle, it altogether perishes. This now is what is meant by his spiritual being in the truth of the intellectual
3 and the good of the voluntary. Let this example serve for illustration: the affection itself for charity, which man feels in himself as quietness and blessedness in doing good to his neighbor without any regard to recompense, is the in-

ternal of the church; but to will this good and to do it from truth, that is, because it is so commanded in the Word, is the external of the church. If the natural, which is the external, does not agree, that is, does not will nor do this good, because it sees in it no recompense, thus nothing of self — for in the natural or external man there is such a disposition both from what is hereditary and from what is acquired — then the internal has no foundation, nor corresponding receptacle, but that which either rejects or perverts or extinguishes the influx. So the internal perishes, that is, is closed and stopped so that nothing from heaven can pass into the natural through the internal, except some light that passes through the chinks round about, that there may be a faculty of thinking, of willing, and of speaking. But this is according to the natural, thus in favor of evil and falsity against good and truth, to which end he makes subservient that much of spiritual light which flows in a general way everywhere through the chinks round about.

6300. *And he set Ephraim before Manasseh.* That this signifies that he regarded truth in the first place, because he was spiritual, may be evident from what has been explained above (verses 13, 14, 17–19).

6301. Verses 21, 22. *And Israel said unto Joseph, Behold, I die; but God shall be with you, and shall bring you again unto the land of your fathers. And I give unto thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.* "And Israel said unto Joseph, Behold, I die" signifies perception of spiritual good from the celestial internal concerning new life, and concerning the end of the representation; "but God shall be with you" signifies the Divine providence of the Lord; "and shall bring you again unto the land of your fathers" signifies to the state of both Ancient Churches. "And I give unto thee one portion above thy brethren" signifies that truth of the intellectual and good of the voluntary would have more there; "which I took out of the

hand of the Amorite" signifies by victory over evil; "with my sword" signifies by truth combating: "and with my bow" signifies from doctrine.

6302. *And Israel said unto Joseph, Behold, I die.* That this signifies perception of spiritual good from the celestial internal concerning new life, and concerning the end of the representation, is evident from the signification of saying, as perception (see n. 6220); and from the representation of Israel, as spiritual good — of which also above (n. 6225); from the representation of Joseph, as the celestial internal (n. 5869, 5877); and from the signification of dying, as resurrection to life (n. 3498, 3505, 4618, 4621, 6036, 6221), and also as the end of the former representation (n. 3253, 3259, 3276); which end is also here signified by dying. For when one dies who had represented anything of the church, then another succeeds who continues the representation in its order. Thus after Abraham died, the representative was continued in its order in Isaac, and afterward in Jacob, and after him in his sons; so when Moses died, the representative succeeded in Joshua, and afterward in the judges in order, even to the kings, and so on.

6303. *But God shall be with you.* That this signifies the Divine providence of the Lord, is evident from the signification of God shall be with you, as the Divine providence of the Lord; for when the Lord is with any one, He then leads him, and provides that whatever befalls him, whether sad or joyful, turns to his good: this is the Divine providence. That it is called the providence of the Lord is because it is said, God shall be with you, and by God and by Jehovah in the Word is meant the Lord, for there is no other God besides Him; for He is the very Father and He is the very Son, for they are one; the Father is in Him, and He in the Father, as He Himself teaches in John (xiv. 9–11; see n. 1343, 1736, 2921, 3035, 5663).

6304. *And shall bring you again unto the land of your*

fathers. That this signifies to the state of both Ancient Churches, is evident from the signification of land, as the church (see n. 566, 662, 1066, 1067, 1733, 1850, 2117, 2118, 3355, 4535, 4447, 5577); and from the signification of fathers, as those of the Ancient and of the Most Ancient Churches (n. 6075). It is said to the state of both Ancient Churches because the sons of Israel and their posterity, as well as they who were of the Ancient Churches, in all things represented the Lord's kingdom celestial and spiritual. The representation itself was also instituted, with the Jewish nation that of the celestial kingdom, and with the Israelitish that of the spiritual kingdom. But with that generation nothing but a mere representative could be instituted, and nothing of the church or kingdom of the Lord; for they were not willing to see and acknowledge anything in representatives but what was external, not anything internal. But yet that a representative might exist, 2
and by it some communication be given with heaven and by heaven with the Lord, they were kept in externals; and it was then provided by the Lord that communication should be given by a mere external representative without an internal. This was the state to which the posterity of Jacob could be brought again; but still in the external representatives among them there lay concealed inwardly what was Divine, in the supreme sense what related to the Lord's Divine Human, and in the respective sense what related to the Lord's kingdom in the heavens and the church. This state of both Ancient Churches is signified by the words, God shall bring you again unto the land of your fathers.

6305. *And I give unto thee one portion above thy brethren*. That this signifies that truth of the intellectual and good of the voluntary should have more there, is evident from the representation of Ephraim and Manasseh, who here are Joseph (as above, n. 6275), as truth of the intellectual and good of the voluntary — of which several times

above; and from the signification of giving one portion above the brethren, as to have more there, namely, in the church, which is signified by land (see n. 6304). That the good of the voluntary and the truth of the intellectual would have more there, is because they are the two essentials of the church; therefore also the birthright was given to the sons of Joseph (1 Chron. v. 1).

6306. *Which I took out of the hand of the Amorite.* That this signifies by victory over evil, is evident from the representation of the Amorite, as evil (see n. 1857); and from the signification of taking out of the hand, as procuring by victory. As to the Amorites, it is to be known that by them is signified evil, as also by the Canaanites; and by the rest of the nations in that land, named in the Word, are signified various kinds of evil and also of falsity. Such were represented by the nations when the sons of Israel came into possession of the land of Canaan, for the reason that, while the sons of Israel represented what is heavenly, those nations represented what is infernal, and thus the land of Canaan represented every state of the other life; and because the nations represented what is infernal, therefore they were given to the curse, and it was forbidden to
2 enter into a covenant with those which remained. That the sons of Israel seized and inhabited the land of those who represented the hells, was a representative that the infernals, about the time of the Lord's coming, would have occupied a large part of heaven, and that the Lord, by coming into the world and making the Human in Himself Divine, would expel them and cast them down into the hells, and thus deliver heaven from them, and give it for an inheritance to those who would be of His spiritual kingdom.
3 That by the Amorite race was represented evil in general, is plain from the passages where it is named — as in Ezekiel: *Jerusalem, thy negotiations and thy generations were from the land of the Canaanite; the Amorite was thy father, and thy mother was a Hittite* (xvi. 3, 45). Be-

cause father in the internal sense signifies the good of the church, but in the opposite sense evil, and mother signifies the truth of the church, but in the opposite sense falsity, therefore it is said, the Amorite was thy father, and thy mother was a Hittite. And in Amos: *I destroyed the Amor-* 4
ite before them, whose height was like the height of the cedars, and he was strong as the oaks. . . . I led you . . . in the wilderness, to possess the land of the Amorite (ii. 9, 10) — where also the Amorite stands for evil, for the evil of self-love is described by the height of the cedars and the strength of the oaks. That the Amorite is evil in general, is because the whole land of Canaan was called the land of the Amorite, for it is said, *I led you . . . in the wilderness, to possess the land of the Amorite.* Again in the Second Book of Kings: *Manasseh king of Judah . . . hath done evil above all that the Amorites did, who were before him* (xxi. 11). That *with my sword* signifies by truth com- 5
bating, is evident from the signification of sword, as truth combating (see n. 2799, 4499). And that *with my bow* signifies by doctrine, is evident from the signification of bow, as doctrine (n. 2686, 2709). That these words, "the 6
portion . . . which I took out of the hand of the Amorite with my sword and with my bow," were spoken by Israel on account of the internal sense, is very manifest, because Jacob did not take that portion from the Amorite with his sword nor with his bow, but bought it of the sons of Hamor, as is plain from the words in Genesis (xxxiii.) — *Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came thither from Paddan-Aram; and encamped before the city. And he bought the portion of the field, where he had spread his tent, from the hand of the sons of Hamor, Shechem's father, for a hundred Kesitah* (verses 18, 19). That this field was the portion which he gave to Joseph, is evident from these words in Joshua — *The bones of Joseph, which the sons of Israel brought up out of Egypt, buried they in Shechem, in the*

portion of the field, which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred Kesitah; and they were the inheritance of the sons of Joseph (xxiv. 32). From this it is plain that that portion was bought, and that
7 it was what was given to Joseph. That the city of Shechem was not meant, which was near there, where Simeon and Levi slew every male, and which they took with the sword (Gen. xxxiv.), may be evident from this, that Jacob abhorred that deed, and on that account cursed Simeon and Levi, and altogether put away from himself that crime, saying, *Let not my soul come into their secret; unto their assembly let not my glory be united; for in their anger they slew a man, and in their pleasure they houghed an ox. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel* (chap. xlix. 5–7). Hence it may now be evident that these words, "one portion . . . which I took out of the hand of the Amorite with my sword and with my bow," were said by him when he was in the prophetic spirit, for the sake of the internal sense.

CONTINUATION CONCERNING INFLUX, AND THE INTERCOURSE OF THE SOUL AND BODY.

6307. That there is an influx from the spiritual world through angels and spirits, into the affections and thoughts, has been given me to know so manifestly by the experience of now many years, that nothing can be more manifest. I have been sensible of the influx not only as to thoughts, but also as to affections; and when evils and falsities flowed in, it was given to know from what hells they came, and when goods and truths, from what angels. This has thus become so familiar to me that at length I have been able to know in regard to everything of my thoughts and affections, whence it came; and still they were my thoughts, as the thoughts which I had had before.

6308. This influx comes through spirits and angels. The order of influx is, that evil spirits first flow in, and that angels dispel what they infuse. That there is such influx man does not perceive, because his thought is kept in freedom through the equilibrium between the two, and because he does not attend to such things; nor could the evil know if they did attend, because with them there is no equilibrium between evil and good. But they who are in good can know it; they also know from the Word that there is something within which fights against evil and falsity with them, and that the spiritual man fights against the natural, thus the angels, who are in man's interiors and spirituals, against the evil spirits who are in his exteriors and naturals; and from this the church is called militant. But the evil which from evil spirits flows into the thought, does not at all hurt man if he does not receive it; but if he receives it and transfers it from thought into will, he then makes it his own; and he then goes over to the side of infernal spirits, and withdraws from the angels of heaven. This the Lord teaches in Mark when He says, that not that which enters into a man defiles him, but that which comes out, because this is from the heart, or from the will (vii. 14–23).

6309. I have spoken with good spirits concerning the internal and external man, saying, that it is strange that few within the church believe, though they know from the Word, that there is an internal man, distinct from the external, when yet they might know this by looking a little every day into their own thought and will, when they would see that they often think interiorly otherwise than they do exteriorly. And what they think exteriorly, they put forth into speech, into their face, and into act, while what they think interiorly, they do not thus show, but conceal deeply in themselves — as is customary with dissemblers, hypocrites, and deceivers. They who are in good may know of their internal from this, that they think they ought not to

act so and so, rebuking themselves; by which it may be evident to them that there is an interior man, separate
2 from the exterior. But they do not attend to this, or if they attend, do not perceive it, because they make life consist in the body, and because, when they merge all thought in bodily and worldly things, insight into internal things perishes, and even belief in their existence. This also it has been given me to know from experience. When I was in any heavenly idea, and dropped into thought of worldly and earthly things, instantly what was celestial perished so absolutely as scarcely to be acknowledged. The reason is, that what is of the light of heaven becomes darkness, when it falls into what is of the world's light, for these lights in themselves are opposites. But that they may not be opposites, man is regenerated, and is also elevated from sensual toward interior things; and so far as he is elevated from sensual things, so far he leaves evils and falsities. But he cannot be elevated unless he is in the good of faith and of life.

6310. The interiors of man are distinct according to degrees through derivations, and according to those degrees are also their lights. The internal sensual, which is nearest the sensuals of the body, has the most gross light. This light has been given me to discern by much experience, and it has been observed that whenever I sank into this light, falsities and evils of many kinds presented themselves, even scandals against heavenly and Divine things, and moreover what was filthy and defiled. The reason is, that this light prevails in the hells, and the hells thereby
2 principally flow in with man. When man is in this light, his thought is in nearly the same light as his external sight, and is then almost in the body. Men who are in this light are to be called sensual, for they think not beyond the sensuals of the body. What is beyond these they neither perceive nor believe, only believing that which they see and touch. In this light are they who have not at all culti-

vated things interior, living in neglect and contempt of all things rational and spiritual; and in that light are especially the covetous and adulterers, and they who have lived in mere pleasures and in disgraceful ease, and who consequently think what is filthy, and often what is scandalous, concerning the holy things of the church.

6311. In the above light, as already said, are the hells, and in it are also some who are not so evil, that is, who have not been covetous, adulterous, or voluptuous, but who have come into this light because they have not cultivated their rational. It was given early one morning to see these spirits; they appeared in a public place, in companies, carrying bags in which were crude materials, weighing them, and conveying them away. Some sirens were at that time not far off, and I heard them saying that they wished to be there, because they saw men with their eyes. For the sirens, as they have been more adulterous than others, and also in opposition to all heavenly and spiritual things, cannot see other spirits than such as are in sensual light, because they themselves are such.

6312. Because the hells are in this sensual light, therefore unless man be elevated out of it, he cannot but perish; he is elevated by the good of faith. There are also hells which are in a more subtle sphere, where are they who have been inwardly malignant, and have devised many arts of depriving others of their goods, and have contrived many treacherous plans in order to obtain dominion. But it was observed that this sphere flows into the external sensual sphere, and this at the back where is the involuntary part of man. Hence the sensual sphere is so strong.

6313. When man is elevated toward interiors, he then comes out of the gross sensual light into a milder light, and at the same time is withdrawn from the influx of scandals and defilements, and is brought nearer to what is of justice and equity, because nearer to the angels who are with him, thus nearer to the light of heaven. This eleva-

tion from sensuals was known to the ancients, even to the Gentiles, therefore their wise men said that when the mind is withdrawn from sensuals, it comes into an interior light, and at the same time into a tranquil state, and into a certain heavenly blessedness; hence also they drew conclusions as to the immortality of the soul. Man is capable of being yet more interiorly elevated, and the more interiorly, into the clearer light he comes, and at length into the light of heaven, which light is nothing else than wisdom and intelligence from the Lord. The three heavens are distinct only according to elevations toward interiors, thus also according to degrees of light; the third heaven, because it is in inmosts, is in the greatest light, thus in wisdom, which much exceeds the wisdom of the lower heavens.

6314. As it is with this light, so also it is with the heat which to man is vital. This vital heat does not have its origin at all from the heat which is from the sun of this world, but from spiritual heat which is love, and proceeds from the Lord; this heat the angels have. Hence so far as man is in love, so far he is in vital heat. But the body is in the heat of the world, and so is the interior sensual; yet vital heat flows into this heat and vivifies it. Its purities and its grossnesses are as with the lights. It is this heat which is meant by the sacred fires in the Word, and therefore by those fires are there signified heavenly loves. But in the opposite sense it is this heat which is meant by the fires of hell, and therefore by those fires in the Word are signified infernal loves and their lusts.

6315. Man, who in his life is elevated from sensuals by the good of faith, is alternately in sensual and in interior light; when in worldly cares, in company where external things flourish, and in pleasures, he is in sensual life; in this state he shuns and is also averse to speaking and thinking about God, and about matters of faith; and if he were then to speak and think on those subjects, he would make light of them, unless at the moment he should be

elevated toward interiors by the Lord. This man when not in worldly things, but in interior light, thinks from justice and equity; and if he is in still more interior light, he thinks from spiritual truth and good. He who is in the good of life, is elevated from one light into the other, and into interior light in an instant when he begins to think evil; for angels are near to him. This has been given to know by much experience, because I have frequently perceived the elevations, and at the same time the changes of state as to affections and thoughts.

6316. The learned, at which you will be surprised, are mostly sensual, for the reason that they have acquired their knowledge merely for the sake of reputation, that they may be promoted to honors and thereby to gain, but not with a view to grow wise; for all the sciences in the learned world, are means of growing wise, and also means of becoming insane. When the learned are raised to honors, they then live more sensually than the simple; and they then believe it to be simple to attribute anything to the Divine, and not to prudence and nature, and the rest to chance.

6317. There were spirits with me who when they lived in the world were called learned. They were let into the state of thought in which they were when in the body, and their thought was communicated to me, and this concerning spirits; which thought was such that they could never be brought to believe that a spirit possesses any faculty of sense; and all else which they had thought concerning spirits or souls after death was without any quality. The reason was, that they had made life consist in the body, and by scientific and philosophic reasonings had confirmed themselves against the life of the spirit or soul after death; hence they had closed their interiors, into which it was thereby impossible they could in any way be raised. After they had confirmed themselves against what related to the life after death, if the veriest truths had then been told them on the subject, they would have been in regard to

them as the blind who do not see, and as the deaf who do not hear; some of them also mock at such things, and this the more as they believe themselves wiser than others. But the unlearned, who have been in the good of faith, are not of this character, for they have not confirmed themselves by any scientific and philosophic reasonings against what is of the church; therefore their perception is broader and clearer; and because they have not closed the interiors, they are capable of receiving goods and truths.

6318. There are also men who are more than sensual, namely, corporeal, and they are such as have wholly confirmed themselves against the Divine, and have ascribed all to nature, and thereby have lived without regard to what is just and equitable, except only in outward appearance. These, because inwardly they are like brutes, although they appear outwardly as men, are more sensual, and appear to themselves and others in the other life as corporeal. They were seen by me in front near the right foot, rising out of the deep, very hairy, and as it were rough and gross; when they rose up, there appeared the semblance of a sword hanging over their heads. I spoke with them, and they said it appeared to them just as if they were in the body.

6319. As to the influx of angels with man, it is not such as man thinks, but it is according to correspondences; for angels think spiritually, whereas man perceives their thought naturally; thus spiritual things fall into their correspondents, consequently into their representatives, with man. As for example, when man speaks of bread, of seedtime, of harvest, of fatness, and the like, then the thought of the angels is of the goods of love and charity, and so forth. I once dreamed a common dream, and when I awoke, I related all from beginning to end. The angels said that the dream wholly coincided with what they were talking about among themselves; not that they were the same things which I dreamed, but corresponding and representative, and so in each particular. Then I talked with them

about influx. With the spirits who are with man, however, 2
objects do not appear such as man sees with the eyes, neither are words heard such as man hears with the ear, but such as man thinks. That the thought is wholly different from the speech, is evident from this, that man thinks in a moment more than he can utter in half an hour, because he thinks abstractly from language. Hence the nature of the intercourse of the soul with the body may in some sort be known — that it is such as the influx of the spiritual into the natural world; for the soul or spirit of man is in the spiritual world, and the body in the natural world; thus it is according to correspondence.

6320. The angels, when they flow in, adjoin also affections, and the affections contain in them innumerable things; but of those innumerable things only few are received by man — only those which are applicable to what is already in his memory. The rest of the angelic influx encompasses them, and keeps them as it were in its bosom.

6321. That there is angelic influx, and that without it man cannot live, has been given to know by experience. There are malignant spirits who have devised arts for inhibiting the angelic influx, but only in part. This it was permitted them to practise also with me, that I might know from experience that it was so. In proportion as they inhibited the influx, the life of the thought fluctuated, and at length became as with those who fall into a swoon. But I was restored in a moment, and those spirits were cast down into their hell. They appeared to the left in the plane of the crown of the head, where at first they were in concealment.

6322. It is according to all appearance that the external senses, as the sight and hearing, flow into the thought and excite ideas there; for it appears that objects, and also speech, move the senses, first the external, and then the internal. But this appearance, however strong, is nevertheless a fallacy; for what is external, which is gross and

material, cannot flow into and move what is internal, which is pure and spiritual; this is contrary to nature. It is the internal sense, or the sense of the spirit itself, which perceives through the external sense, and disposes the external sensory organ to receive objects according to its pleasure. For this reason also the sensory organs, as that of sight or the eye, accommodate themselves instantly to all objects according to their quality; which would not take place in the organs if there were not an influx from the interior. For all the fibres and appendages, which are very numerous about every sensory or organ of sense, are in an instant determined suitably to the quality of the object; yea, a corresponding state is imparted in a moment to the very
2 organ itself. I have often heard spirits talking together of this appearance, and it was as often replied by angels, that influx is never from externals into internals, but always from internals into externals; and that this is according to order, contrary to which there can be no influx. I have twice or thrice seen spirits separated from an angelic society because from appearance they believed that influx is from externals into internals, thus that influx is physical and not spiritual. The reason for separation was that thereby it might have been concluded that the hells, which are in externals, could flow into the heavens, which are in internals; and it might also have been concluded, that the influx of life was not from the Lord, when yet from Him the all of life flows in, because He is in the inmost, and relatively to Him all things are external.

6323. That in the good of love, which flows in from the Lord through the angels, is all truth, which truth would of itself manifest itself if man lived in love to the Lord and in love toward the neighbor, is manifest not only from what exists in heaven, but also from what exists in lower nature —from what exists in lower nature, because in plain sight,
2 it is allowable to draw some illustrations. Brute animals are impelled to action in no other way than by the loves

and their affections into which they are created and afterward born; for every animal is carried whither his affection and love draws him; and this being so, they are also in all the knowledges ever belonging to that love; for they know from a love resembling marriage love, how to be mated, cattle after their kind, and birds after their kind; birds know how to build their nests, lay their eggs, brood upon them, hatch their young, and then nourish them, and this without any instruction, merely from the love which resembles marriage love, and from love toward their offspring, which loves have implanted in them all these knowledges. In like manner they know what food is proper for their nourishment, and how to seek it. What is more, bees know how to seek their food from flowers of various kinds, and also to collect wax, of which to make their cells, wherein first they deposit their offspring, and then store up food; they also know how to provide for the winter — not to mention very many other things. All these knowledges are included in their loves, and dwell there from their first origin. Into these they are born, because they are in the order of their nature into which they were created; and then they are moved by the general influx from the spiritual world. If man were in the order into which he was 3
created, namely, in love toward the neighbor, and in love to the Lord — for these loves are proper to man — he above all animals would be born not only into knowledges, but also into all spiritual truths and heavenly goods, and thus into all wisdom and intelligence; for he is capable of thinking of the Lord, and of being conjoined to Him by love, and thus of being elevated to what is Divine and eternal, as animals are not. Thus man in such case would be governed by no other than general influx from the Lord through the spiritual world. But because he is not born into order, but contrary to his order, therefore he is born into ignorance of all such things; and for this reason it is provided that he may afterward be reborn, and thereby

come into as much of intelligence and wisdom as he receives of good, and of truth by good, in freedom.

6324. Spirits who reason much in the other life, have little perception of what is true and good, and therefore they cannot be admitted into interior angelic societies; for nothing of intelligence can be communicated to them there. These spirits also reasoned among themselves as to the influx of all thoughts and affections, and said, "If this be so, no one can be guilty and suffer punishment for any fault." But it was answered them, if man believed as the case really is, namely, that all good and truth is from the Lord, and all evil and falsity from hell, he could not be guilty of any fault, nor could evil be imputed to him; but because he believes that it is from himself, he appropriates to himself evil, for this is the effect of his faith; thus evil inheres, neither can it be separated from him; yea, such is man that he would be indignant if any one should say that he thought and willed from others, not from himself.

6325. It is an eternal truth that the Lord governs heaven and earth, also that no one lives from himself except the Lord, consequently that all of life flows in — good of life from the Lord, and evil of life from hell. This is the faith of the heavens. When man is in this faith, in which he may be when in good, then evil cannot be adjoined and appropriated to him, because he knows that it is not from himself, but from hell. When man is in this state, he can then be gifted with peace, for he will then trust solely in the Lord. Neither can peace be given to any others than to those who are in this faith from charity; for others cast themselves continually into anxieties and desires, whence comes trouble. Spirits who wish to govern themselves, suppose that this would be to lose their power of will, thus their freedom, consequently all enjoyment, thus all life and its sweetness. This they say and suppose because they do not know how the case really is; for the man who is led of the Lord, is in freedom itself, and thereby in enjoyment and blessedness itself. Goods and truths are appropriated

to him; there is given him an affection and desire for doing good, and then nothing is more delightful to him than to perform uses. Perception of good is given him and also the sensation thereof, and intelligence and wisdom; and all these as his own; for then he is a recipient of the Lord's life. It is known in the learned world that the principal and the instrumental cause act as one; man, as he is a form recipient of the Lord's life, is an instrumental cause, but life from the Lord is the principal cause. This life is felt in the instrumental as its own, when yet it is not.

6326. There was a philosopher who ranked among the more celebrated and sane and died some years ago, with whom I talked about the degrees of life in man, saying, that man consists of mere forms for receiving life, and that one form is more interior than another, but that one has come into existence and subsists from another, also that when the lower or exterior form is dissolved, the higher or interior form still lives. It was further said that all operations of the mind are variations of the form, which variations in the purer substances are in such perfection as cannot be described; and that the ideas of thought are nothing else; and that these variations take place according to changes of state in the affections. How very perfect are 2
the variations in the purer forms, may be concluded from the lungs, which fold themselves variously, and vary their forms, according to every expression of speech, and to every note of a tune, and to every motion of the body, and also to each state of thought and affection; what then must be the case with interior things, which, in comparison with so large an organ, are in the greatest perfection? The philosopher confirmed what was said, and declared that such things had been known to him when he lived in the world, and that the world should apply philosophy to such uses, and should not be intent on mere forms of expression and disputes about them, and thus labor in the dust.

6327. Continuation at the close of the following chapter.

CHAPTER FORTY-NINTH.

1. And Jacob called unto his sons, and said: Gather yourselves together, and I will tell you that which shall befall you in the end of the days.

2. Assemble yourselves, and hear, ye sons of Jacob; and hearken unto Israel your father.

3. Reuben, thou art my firstborn, my might, and the beginning of my strength, excellent in dignity, and excellent in force.

4. Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then thou profanedst it: he went up to my couch.

5. Simeon and Levi are brethren; instruments of violence are their swords.

6. Into their secret let not my soul come; unto their assembly let not my glory be united; for in their anger they slew a man, and in their good pleasure they houghed an ox.

7. Cursed be their anger, for it was fierce; and their wrath, for it was hard. I will divide them in Jacob, and scatter them in Israel.

8. Judah art thou; thy brethren shall praise thee: thy hand shall be on the neck of thine enemies; thy father's sons shall bow down to thee.

9. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10. The sceptre shall not be removed from Judah, and a lawgiver from between his feet, until Shiloh come; and unto him shall be the obedience of the peoples.

11. He binds his young ass unto the vine, and his ass's colt unto the choice vine; he washes his garment in wine, and his vesture in the blood of grapes:

12. His eyes are red with wine, and his teeth are white with milk.

13. Zebulun shall dwell at the haven of the sea: and he shall be for a haven of ships; and his border shall be upon Zidon.

14. Issachar is a bony ass, lying down between the burdens.

15. And he shall see rest that it is good, and the land that it is pleasant; and he shall bow his shoulder to bear, and shall be a servant to tribute.

16. Dan shall judge his people, as one of the tribes of Israel.

17. Dan shall be a serpent upon the way, an arrow-snake upon the path, biting the horse's heels, and his rider shall fall backward.

18. I wait for Thy salvation, O Jehovah.

19. Gad, a troop shall ravage him, and he shall ravage the heel.

20. As for Asher, his bread shall be fat, and he shall yield a king's dainties.

21. Naphtali is a hind let loose, giving goodly words.

22. Joseph is the son of a fruitful one, the son of a fruitful one by a fountain, the daughters go * upon the wall.

23. And they grieve him, and shoot at him, and the archers hate him.

24. And he shall sit in the strength of his bow, and the arms of his hands are made strong by the hands of the Mighty One of Jacob; from thence is the shepherd, the stone of Israel.

25. By the God of thy father, and He shall help thee, and with Shaddai, and He shall bless thee, with the blessings of heaven above, blessings of the deep that lieth beneath, blessings of the breasts, and of the womb.

26. The blessings of thy father shall prevail above the blessings of my progenitors, even to the desire of the ever-

* *Goeth.*

lasting hills: they shall be on the head of Joseph, and on the crown of the head of the Nazarite of his brethren.

27. Benjamin is a wolf; he shall ravin in the morning, he shall devour the spoil, and at even he shall divide the prey.

28. All these are the twelve tribes of Israel: and this is what their father spake unto them and blessed them; every one according to his blessing he blessed them.

29. And he commanded them, and said unto them, I am gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite;

30. In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a possession of a sepulchre.

31. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah:

32. The purchase of the field and of the cave that is therein, from the sons of Heth.

33. And Jacob made an end of commanding his sons, and he gathered up his feet into the bed, and expired, and was gathered unto his people.

CONTENTS.

6328. In this chapter in the internal sense the subject is not the posterity of Jacob, and what would befall them, but the truths of faith and the goods of love, which the twelve tribes named from the sons of Jacob represent and signify.

6329. First faith separate from charity is described, which is altogether rejected. That faith is Reuben, Simeon, and Levi.

6330. Next is described the celestial church, which is the tribe of Judah, and in the supreme sense the Divine Human of the Lord.

6331. Then are described the rest of the tribes according to the state of good and truth, what they represent.

6332. Lastly is described the celestial church of the spiritual, which is Joseph; and here also in the supreme sense the Divine Human of the Lord.

INTERNAL SENSE.

6333. From what is said by Jacob in this chapter, it may be very evident that there is another sense in the Word than that which appears in the letter; for Jacob, who was then Israel, says that he will tell what shall befall his sons in the end of the days (verse 1), and yet what he tells and what he predicts did not at all befall them — as that the posterity of Reuben, Simeon, and Levi should be cursed above the rest, and that Simeon and Levi should be divided in Jacob, and be scattered in Israel (verses 3–7); but the contrary befell Levi, namely, that he was blessed, for the priesthood was allotted him. Neither did that be- 2
fall Judah which is said of him, except that the representative of the church remained longer with him than with the rest; and moreover such things are said of him as no one can know the meaning of, except from another sense which lies interiorly concealed — as that he should bow himself and couch as a lion, should bind his young ass unto the vine, and his ass's colt unto the choice vine, that he should wash his garments in wine, and his vesture in the blood of grapes, that his eyes should be red with wine, and his teeth white with milk (verses 9, 11, 12). All these things are such that every one may comprehend that there is something in them which is known in heaven, and which cannot be discovered to man, except from thence. It is the same 3
with what Israel said of the rest of his sons — as of Zebulun, that he should dwell at the haven of the seas and of ships, and beside Zidon; of Issachar, that he should be a bony ass lying down between the burdens, bowing his

shoulder to bear a burden; of Dan, that he should be a serpent upon the way, an arrow-snake upon the path, biting the horse's heels, and his rider should fall backward — and so of the rest. From these things it is manifestly evident, as already said, that the Word has an internal sense. The Word was given to unite heaven and earth, or angels with men; and therefore it is so written that by angels it may be apprehended spiritually when by man it is apprehended naturally, and thus what is holy may flow in through the angels, by which union is effected. Such is the Word both in the historic and in the prophetic parts; but the internal sense is less apparent in the historic than in the prophetic parts, because the historic are written in another style, yet
4 still by significatives. The historic parts were given that children may be led thereby into the reading of the Word; for the historic parts are delightful and gain a place in their minds, whereby communication is given them with the heavens; and this communication is grateful to them because they are in a state of innocence and mutual charity. This is the reason that the historic Word is given. The prophetic Word is given because when it is read, it is understood by man only obscurely, and when it is understood obscurely by man, who is such as at this day, it is clearly perceived by angels — as has been given me to know from much experience, of which by the Divine mercy of the Lord elsewhere.

6334. Verses 1, 2. *And Jacob called unto his sons, and said: Gather yourselves together, and I will tell you that which shall befall you in the end of the days. Assemble yourselves, and hear, ye sons of Jacob; and hearken unto Israel your father.* "And Jacob called unto his sons" signifies arrangement of truths of faith and goods of love in the natural; "and said: Gather yourselves together" signifies all in general together; "and I will tell you that which shall befall you in the end of the days" signifies the quality of the state of the church in that order. "Assemble

yourselves" signifies that they should arrange themselves; "and hear, ye sons of Jacob" signifies truths and goods in the natural; "and hearken unto Israel your father" signifies prediction concerning them from spiritual good, in the supreme sense the foresight of the Lord.

6335. *And Jacob called unto his sons.* That this signifies arrangement of truths of faith and goods of love in the natural, is evident from the signification of calling, as arranging, for the reason of calling them together was, that the truths of faith and the goods of charity might be presented in that arrangement; and from the representation of Jacob and his sons, as the truths of faith and the goods of love in the natural. That Jacob represents these in general, may be seen above (n. 3509, 3525, 3546, 3659, 3669, 3677, 3775, 3829, 4234, 4273, 4337, 5506, 5533, 5535, 6001, 6236); and also his sons, or the tribes named from them, the same in particular (n. 3858, 3926, 3939, 4060). As to the arrangement of the truths of faith and of the goods of love, which is here signified, and is presented in the internal sense in this chapter, it is to be known that the twelve tribes of Israel represented in general all truths and goods in one complex, thus all the truths and goods which proceed from the Lord, thus those which are in heaven, and of which heaven consists. And because they are all represented in general, they are also represented singly in particular; for generals contain in them particulars, as wholes contain parts. According to the 2
goods and their truths the lights in heaven are varied, and according to the lights the states of intelligence and wisdom; hence through the Urim and Thummim there was a gleaming and quivering of light, and this variously according to the state of the subject of inquiry. This took place because the twelve tribes, by which were signified all truths and goods in general, were designated on that breast-plate, or on the Urim and Thummim, a particular stone standing for each tribe. That they were precious stones was because

they signified spiritual and celestial truths (n. 114, 3720), and the gold, in which they were set, signified good (see n. 113, 1551, 1552, 5658). This is the arcanum which was
3 signified by the Urim and Thummim. That the twelve tribes had such signification, is plain from the passages in the Word where they are named, especially from the inheritance of the tribes in the land of Canaan, described in Joshua, and from their inheritance in the Lord's kingdom, described in the last chapters of Ezekiel, where we read of the new earth, the new Jerusalem, and the new temple; and in John in the Apocalypse (vii. 4–8); also from their arrangement in the wilderness when they encamped, which was such that by it they represented truths and goods in their genuine order: hence the prophetic declaration of Balaam — *Balaam lifted up his eyes, and saw Israel dwelling according to their tribes . . . the spirit of God came upon him. And he uttered a parable, and said . . . How goodly are thy tents O Jacob, thy tabernacles O Israel! As valleys are they planted, as gardens by the riverside, as sandal-wood trees which Jehovah hath planted, as cedars beside the waters* (Num. xxiv. 2–6). Of the tribes and their arrangements, see above (n. 2129, 3858, 3862, 3926, 3939, 4060, 4603).

6336. *And said: Gather yourselves together.* That this signifies all in general together, is evident from the signification of gathering, as that they should be together, here all the truths of faith and the goods of love which are signified by the twelve sons of Jacob (see n. 6335.)

6337. *And I will tell you that which shall befall you in the end of the days.* That this signifies the quality of the state of the church in its order at that time, is evident from the signification of telling what shall befall, as communicating and predicting; and from the signification of the end of the days, as the last of the state in which they are together. For days are states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850), and the end is the last;

thus the end of the days is the last of the state, namely, in which truths and goods in general, in their order, are together. It is the state of the church which is signified, because truths and goods, represented by Jacob and his sons, are what constitute the church; therefore by Jacob is represented the church (n. 4286, 4439, 4514, 4520, 4680, 4772, 5536, 5540); and so also by his sons (n. 5403, 5419, 5427, 5458, 5512). That the quality of the state is meant, is because the representation of the truths and goods of the church is according to the order in which the sons of Jacob or the tribes are named in the Word (n. 3862, 3926, 3939). One quality is signified when Reuben is mentioned first, for then the quality begins from faith; but when Judah is named first, then the quality begins from love; and it is different still when some other is first named. The quality is also varied according to the order in which the rest are named after these. Hence are innumerable variations, yea infinite; and especially when the truths and goods in general, signified by the twelve tribes, also take on specific variations, each innumerable variations, whence every truth and good in general takes another face; and still more so when these specific truths and goods take innumerable particular variations — and so on. That infinite variations thus arise, may be illustrated by many things in nature. Hence now it is, that by the twelve tribes a different thing is signified when they are named in one order in the Word, from what is signified when in another order; thus they have a different signification in this chapter from what they have elsewhere.

6338. *Assemble yourselves.* That this signifies that they should arrange themselves, is evident from the signification of assembling, as being arranged; for being assembled in the spiritual sense has no other meaning, as truths and goods cannot be assembled unless they are also arranged. The universal proceeding from the Lord does this, as that universal contains in it all particulars even to the least;

these together constitute the universal, which reduces to order all things in the heavens. When the universal does this, it appears as if goods and truths arrange themselves, and as if they flow spontaneously into order. This is true of the universal heaven, which is in order, and is continually kept in order by universal influx from the Lord. It is also true of the societies in heaven in general, and likewise of the societies in particular; for as soon as angels or spirits assemble, they are forthwith arranged into order as of themselves, and thus constitute a heavenly society, which is an image of heaven. This would never take place unless the universal proceeding from the Lord contained in it the minutest particulars, and unless all these were in the most perfect order. If there were a universal influx without particulars, from God, as many suppose, and man, or spirit, or angel ruled himself in particulars, instead of order there would be confusion of all things, neither would there be heaven, nor hell, nor the human race, nor even nature.

2 This may be illustrated by many things with man — as that unless his thoughts were arranged universally and at the same time singly by the affections of love, it would be impossible for them to flow rationally and analytically. So likewise with actions: unless the soul in universal and in particular flowed into the organs of the body, nothing could exist in order and regularity in the body; but when it flows in particularly and thus universally, then all things are arranged as of themselves. This is said that it may be known what is meant by truths and goods arranging themselves.

6339. *And hear, ye sons of Jacob.* That this signifies truths and goods in the natural, is evident from the representation of the sons of Jacob, as the truths and goods of the church in the natural — of which above (n. 6335).

6340. *And hearken unto Israel your father.* That this signifies prediction concerning them from spiritual good, in the supreme sense the foresight of the Lord, is evident

from the signification of hearing, namely, what shall happen in the end of the days, as prediction; and from the representation of Israel, as spiritual good (see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and because prediction is signified in the internal sense by hearing what shall befall in the end of the days, the foresight of the Lord is signified in the supreme sense, for from the foresight of the Lord is all prediction. That the sons of Jacob should hearken to Israel, signifies that they who are of the church should hear the Lord, that is, Him in the Word, what He there teaches as to the truths of faith and the goods of love, and what He predicts as to those who are in such truth and good, signified by one or another son of Jacob; as what He teaches and predicts concerning those in faith separate from charity, here signified by Reuben, Simeon, and Levi; or concerning those in celestial good, signified by Judah; also concerning those in spiritual good, signified by Joseph; so also concerning those who are in the qualities signified by the rest.

6341. Verses 3, 4. *Reuben, thou art my firstborn, my might, and the beginning of my strength, excellent in dignity, and excellent in force. Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then thou profanedst it: he went up to my couch.* "Reuben, thou art my firstborn" signifies faith which is apparently in the prior place; "my might" signifies thereby power belonging to good; "and the beginning of my strength" signifies thereby first power for truth; "excellent in dignity, and excellent in force" signifies glory and power thence. "Unstable as water" signifies that faith alone has not these; "thou shalt not excel" signifies that it has no glory nor power; "because thou wentest up to thy father's bed" signifies because separate from the good of charity it has vile conjunction; "then thou profanedst it" signifies that if conjoined with evil it is profane; "he went up to my couch" signifies that it defiled spiritual good in the natural.

6342. *Reuben, thou art my firstborn.* That this signifies faith which is apparently in the prior place, is evident from the representation of Reuben, as faith in the understanding (see n. 3861, 3866), and confession of the faith of the church in general (n. 4731, 4734, 4761); and from the signification of firstborn, as being in the prior place (see n. 3325); but that faith is in the prior place only apparently, may be seen above (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 6256, 6269, 6272, 6273).

6343. *Thou art my might.* That this signifies thereby power belonging to good, is evident from the representation of Reuben, who is here "thou," as faith in the understanding (see n. 6342); and from the signification of might, as the power which belongs to good. As to power, namely, that of thinking and willing, perceiving, doing good, believing, and of dissipating falsities and evils, it is all from good by truth; good is principal, and truth is only instrumental (see n. 3563, 4931, 5623). Power belonging to good is signified because might signifies that power, but strength signifies the power of truth; hence by the beginning of my strength, as presently follows, is signified the first power belonging to truth; for the word by which strength is expressed in the original, is in the Word predicated of truth, but the word, by which might is expressed,
2 is predicated of good. That the Word is holy, and most holy in its interiors, is manifest from this, that in everything of the Word there is the heavenly marriage, that is, the marriage of good and truth, thus heaven; and in the inmost sense in everything there is the marriage of the Lord's Divine Human with His kingdom and church; yea, in the supreme sense there is the union of the Divine Itself and the Divine Human in the Lord. These most holy things are in every particular of the Word — a manifest proof that the Word descended from the Divine. That this is so may be evident from this, that where good is

spoken of, truth is also spoken of, and where the internal is spoken of, the external is also spoken of. There are also words which constantly signify good, and words which constantly signify truth, and words which signify both good and truth; and if they do not signify them, still they are predicated of them, or involve them. From the predication and signification of those words it is plain that in everything, as said above, there is the marriage of good and truth, that is, the heavenly marriage, and in the inmost and supreme sense the Divine marriage which is in the Lord, thus the Lord Himself. This is apparent every- 3
where, but not evidently except in passages where there are repetitions of the same thing, with only a change of words — as in this chapter, where it is said of Reuben, *Thou art my might, and the beginning of my strength.* Also, *Excellent in dignity, and excellent in force.* In these passages might has reference to good and strength to truth, and excellent in dignity to truth, excellent in force to good. So in the following verse of Reuben: *Thou wentest up to thy father's bed; then thou profanedst it: he went up to my couch.* So in what follows of Simeon and Levi: *Cursed be their anger, for it was fierce; and their wrath, for it was hard: I will divide them in Jacob, and scatter them in Israel* (verse 7) — where anger signifies aversion from good, and wrath aversion from truth; and Jacob is the external of the church, and Israel is its internal. Also of Judah: *Thy brethren shall praise thee . . . thy father's sons shall bow down to thee* (verse 8). Again: *He binds his young ass unto the vine, and his ass's colt unto the choice vine; he washes his garment in wine, and his vesture in the blood of grapes* (verse 11). And of Zebulun: *He shall dwell at the haven of the sea, and he shall be for a haven of ships* (verse 13). And of Dan: *He shall be a serpent upon the way, an arrow-snake upon the path* (verse 17). The like frequently occurs in the Psalms and in the 4
prophets — as in Isaiah: Babel *shall not be dwelt in forever,*

neither shall it be inhabited from generation to generation. . . . Her time is near to come, and her days shall not be prolonged (xiii. 20, 22). Again: *Seek ye out of the book of Jehovah, and read: no one of these shall be missing, none shall want her mate; for with the mouth He hath commanded, and His spirit it hath gathered them. And He hath cast the lot for them, and His hand hath divided it unto them by line. They shall possess it forever, from generation to generation shall they dwell therein* (xxxiv. 16, 17); and so in a thousand other passages. He who does not know that the expressions in the Word signify what is spiritual and celestial, and that some are spoken of good and some of truth, cannot but suppose that such expressions are mere repetitions, spoken to fill up, and thus in themselves useless; hence they who think unfavorably of the Word, regard such expressions as ground for contempt; when yet the veriest Divine things are stored therein, namely, the heavenly marriage, which is heaven itself, and the Divine marriage, which is the Lord Himself. This sense is the glory in which the Lord is, and the literal sense is the cloud in which is that glory (Matt. xxiv. 30: Luke xxi. 27. See the preface to Genesis xviii., and also n. 5922).

6344. *And the beginning of my strength.* That this signifies thereby first power belonging to truth, is evident from the signification of the beginning of strength, as the first; and because strength is spoken of truth, it is the first power belonging to truth which is signified, in like manner as in Isaiah: Jehovah *giveth might to the faint; and to him that hath no strength He increaseth power* (xl. 29) — where might is predicated of good, and strength of truth, and power of both. How it is to be understood that by faith good has power, and truth the first power, which is signified by, Reuben, thou art my firstborn, my might, and the beginning of my strength, shall be briefly told. All power in the spiritual world is from good by truth. With-

out good, truth has no power at all, for truth is as the body, and good is as the soul of that body, and that the soul may do anything, it must be by the body. Hence it is plain that truth without good has no power at all, as the body without the soul has no power; for the body is then a corpse, and so also is truth without good. When first the 2
faith of truth by good is born, then the power appears to be in truth. This is called the first power belonging to truth by faith, and is signified by the beginning of strength, as in other passages in the Word where birthright is treated of — as in David: *He smote all the firstborn in Egypt, the beginning of strength in the tents of Ham* (Ps. lxxviii. 51). And again: *He smote all the firstborn in their land, the beginning of all their strength* (Ps. cv. 36). Also in Deuteronomy: *He shall acknowledge the firstborn, the son of the hated, in giving him a double portion of all that he hath: for he is the beginning of his strength, the right of the firstborn is his* (xxi. 17). Because by the firstborn is signified 3
in the genuine sense the good of charity, but in the sense of appearance the truth of faith (see n. 3325, 4925, 4926, 4928, 4930), and because those two are the foundations of the church, therefore by the ancients the firstborn was called the might of the father and the beginning of his strength. That such was the signification is plainly manifest from this, that every firstborn belonged to Jehovah or to the Lord, and that in the place of all the firstborn the tribe of Levi was accepted and the priesthood given to it. What is meant by power belonging to truth from good, 4
scarce any one can know who is in the world, but it is known to those in the other life, thus by revelation thence. They who are in truth from good, that is, in faith from charity, are in power by truth from good. In this power are all the angels, and so in the Word angels are called powers, for they are in the power of restraining evil spirits, even one angel a thousand together. They exercise their power chiefly with man, in defending him at times against

many hells, and this in a thousand and thousand ways. 5 This power they have by the truth of faith from the good of charity; but as they have their faith from the Lord, therefore it is the Lord alone Who is their power. This power which they have by faith from the Lord, is meant by the Lord's words to Peter: *Upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven* (Matt. xvi. 18, 19). This was said to Peter, because by him was represented faith (see preface to Gen. xxii. and also n. 3750, 4738, 6000, 6073); and by Peter, as there named, is signified faith everywhere in the Word in its internal sense, and in the supreme sense the Lord as to faith.

6345. *Excellent in dignity, and excellent in force.* That this signifies that glory and power are thence, is evident from the signification of excelling in dignity, as glory, for he who is in dignity is in glory; and from the signification of excelling in force, as power, for he who is in force is in power. Glory in this passage has reference to the truth of faith (see n. 5922), and power to the good of charity; therefore it is said that hence is power and glory, namely, from the truth of faith and the good of charity — of which just above.

6346. *Unstable as water.* That this signifies that faith alone has not these, namely, glory and power, is evident from the signification of being unstable as water, as of no weight or force. That faith alone is meant, that is, faith separate from charity, is plain from what follows concerning Reuben and Simeon and Levi; here also by Reuben, Simeon, and Levi, is described faith separate or alone.

6347. *Thou shalt not excel.* That this signifies that it has no glory nor power, is evident from the signification of not excelling, namely, in dignity and force — as just above,

to which this refers — as that such faith has no glory nor power.

6348. *Because thou wentest up to thy father's bed.* That this signifies, because separate from the good of charity it has vile conjunction, is evident from the signification of going up to a father's bed, as having vile conjunction, namely, faith separate from the good of charity. For faith in doctrine or in the understanding, here represented by Reuben, if not initiated into good and conjoined thereto, is either dissipated and made none, or is initiated into and conjoined with what is evil and false, which is the vile conjunction that is signified, for it then becomes profane. That this is so, may be evident from this, that faith can have a habitation only in good, and if it has no habitation there, it must either become none, or be joined with evil. This manifestly appears from those in the other life who have been in faith alone and in no charity, for their faith is then dissipated; but if it has been joined with evil, they take their lot with the profane. In the Word by adulteries in the 2
internal sense are signified adulterations of good, and by whoredoms falsifications of truth (see n. 2466, 3399); but by the vile conjunctions which are called the prohibited degrees (see Lev. xviii. 6–24), are signified various kinds of profanation. That profanation is here also signified, is plain, for it is said, thou wentest up to thy father's bed; then thou profanedst it: he went up to my couch. That this means the profanation of good by faith separate, may be seen above (n. 4601), where that wicked deed of Reuben is treated of. With faith alone or separate from char- 3
ity, the case is this: if it be joined with evil, which takes place when one first believes in the truth of faith, and especially when he first lives according to it, and afterward denies it and lives contrary to it, then it becomes profane; for the truth of faith and the good of charity are first implanted in the interiors by doctrine and life, and afterward are called out thence and conjoined with evil. When this

takes place with man, the worst of lots awaits him in the other life, for with such a man good cannot be separated from evil, and yet they are separated in the other life; neither has such a man any remains of good stored in his interiors, because they have altogether perished in evil. The hell of such is to the left in front at a great distance, and those who are there appear to angelic sight like skeletons, with scarce any life. To prevent therefore the profanation of good and truth, the man who is such that he does not suffer himself to be regenerated — which is foreseen by the Lord — is withheld from faith and charity, and is permitted to be in evil and thence in falsity, for then he cannot profane — see what has been said and shown before concerning profanation (n. 301–303, 571, 582, 593, 1001, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 3898, 4289, 4601).

6349. *Then thou profanedst it.* That this signifies that if conjoined with evil it is profane, is evident from what has been said just above (n. 6348).

6350. *He went up to my couch.* That this signifies that it defiled spiritual good in the natural, is evident from the signification of going up to a couch, as defiling by profaning — of which just above (n. 6348); and from the representation of Israel, to whose couch he went up, as spiritual good in the natural (n. 6340).

6351. Verses 5–7. *Simeon and Levi are brethren; instruments of violence are their swords. Into their secret let not my soul come; unto their assembly let not my glory be united; for in their anger they slew a man, and in their good pleasure they houghed an ox. Cursed be their anger, for it was fierce; and their wrath, for it was hard. I will divide them in Jacob, and scatter them in Israel.* "Simeon and Levi are brethren" signifies faith in the will and charity, here the opposite, because faith separate from charity; "instruments of violence are their swords" signifies that doctrines serve to destroy the works of charity, thus char-

ity itself. "Into their secret let not my soul come" signifies that spiritual good is not willing to know the evils which are of their will; "unto their assembly let not my glory be united" signifies that neither is the truth of spiritual good willing to know the falsities of their thought thence; "for in their anger they slew a man" signifies that they altogether averted themselves, and in their aversion extinguished faith; "and in their good pleasure they houghed an ox" signifies that from a depraved will they altogether weakened the external good of charity. "Cursed be their anger, for it was fierce" signifies strong aversion from good, and damnation thence; "and their wrath, for it was hard" signifies aversion from truth thence, that it was confirmed; "I will divide them in Jacob" signifies that they must be exterminated from the natural man; "and scatter them in Israel" signifies from the spiritual man also.

6352. *Simeon and Levi are brethren.* That this signifies faith in the will and charity, here the opposite, because faith separate from charity, is evident from the representation of Simeon, as faith in the will (see n. 3869–3872, 4497, 4502, 4503, 5482, 5626, 5630); and from the representation of Levi, as charity (n. 3875, 3877), but here the opposite, because faith separate from charity. For since by Reuben that faith is represented, as is plain from the explication of verse 4, it follows that no faith in the will, and thus no charity, are what are represented by Simeon and Levi, for these things follow in a series from their beginning. Therefore by Simeon is represented falsity in the will, and by Levi evil in act, for these are opposite to faith in the will and to charity. That these are signified, is plain from Simeon and Levi being cursed.

6353. *Instruments of violence are their swords.* That this signifies that doctrines serve to destroy the works of charity, thus charity itself, is evident from the signification of instruments of violence, as what serves to destroy char-

ity — that instruments are what serves, is plain, and that violence is the destruction of charity, will be seen presently; and from the signification of swords, as doctrines. For swords [*gladii*] are the truths of faith, by which combat is waged against falsities and evils (see n. 2799), thus swords [*machæræ*] are doctrines, here doctrines by which combat is waged against truth and good, and by which truth and good are extinguished, because the combat is by those who are in faith alone, or in faith separate from char-
2 ity, with whom the opposite prevails. The doctrines of those in faith alone, whereby they destroy the works of charity, are principally those which teach that man is saved by faith alone without the works of charity, and that these latter are not necessary, and that man is saved by faith alone even in the last hour of death, however he had lived through the whole course of his life; thus that they are saved who have lived solely in the practice of cruelty, robbery, adultery, and profanity; and hence that salvation is merely admission into heaven, thus that none are admitted but they who have received that grace at the close of life; and thus that some are elected of mercy, and that some are damned of unmercifulness; when yet heaven is denied by the Lord to no one, but the life and the communication of life, there perceived as an odor is perceived by those exposed to it on earth, render it impossible for the wicked to dwell there, because they are tormented by the evil of their
3 life there more than in the deepest hell. That a sword signifies falsity combating and slaying, is evident in John: *There went forth another horse that was red, and to him that sat thereon it was given to take peace from the earth, that they should slay one another, and there was given unto him a great sword* (Apoc. vi. 4). Again: *If any man shall kill with the sword, with the sword must he be killed*
4 (xiii. 10, 14). That violence is force brought against charity, is clear from several passages in the Word — as in Isaiah: *The violent one shall cease, and the scorner shall*

be consumed, all that hasten iniquity shall be cut off, that make a man to sin by a word, and lay a snare for him that reproveth in the gate, and turn aside the just with a thing of nought (xxix. 20, 21). In this passage the violent one is expressed by another word in the original, but of similar signification; that the violent one is he who brings force against charity, is signified by making a man to sin by a word, and turning aside the just. Again in the same: 5 *Their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood* (lix. 6, 7) — where violence is force brought against charity, which is also signified by shedding blood (see n. 374, 1005). Again: *Violence shall no more be heard in thy land, wasting and destruction within thy borders* (lx. 18) — where violence stands for the destruction of charity, for hence comes wasting and destruction in the earth, that is, in the church. In Jeremiah: 6 *I cry, Violence and devastation; because the word of Jehovah is made a reproach unto me, and a dishonor all the day* (xx. 8) — where violence also stands for violence in spiritual things, thus for the destruction of charity and also of faith. In Ezekiel: *The land is full of judgment of bloods, and the city is full of violence* (vii. 23) — where judgment of bloods stands for the destruction of faith, and violence for the destruction of charity. Again: *If he beget a son* 7 *that is violent, a shedder of blood, that doeth any one of these things . . . if he hath eaten upon the mountains, and defiled his neighbor's wife, hath wronged the poor and needy, hath taken plunder, hath not restored the pledge, and hath lifted up his eyes to idols, hath committed abomination, hath given forth upon usury, and hath taken increase; shall he live? he shall not live . . . dying he shall die* (xviii. 10–13). Here a son that is violent and a shedder of blood is described, and all the works of charity which it destroys are told; thus a son that is violent and a shedder of blood is a destroyer of charity and faith. In 8

David: *Deliver me, O Jehovah, from the evil man; preserve me from the violent man: who think evil in their heart; the whole day they gather themselves together for war. They sharpen their tongue like a serpent; the poison of the asp is under their lips. Keep me, O Jehovah, from the hands of the wicked; preserve me from the violent man. . . . A man of tongue shall not be established in the earth: a man of violence, evil shall hunt him to his overthrow* (Ps. cxl. 1–4, 11). Here a man of violence stands for those who destroy the truths of faith and the goods of charity; their fighting against those truths and goods, is signified by their gathering themselves together the whole day for war, by sharpening the tongue as a serpent, by the poison of the asp under their lips, and by evil hunting him to his overthrow. And so in other passages (as Ezek. xii. 19: Joel iv. 19: Mal. ii. 16, 17: Zeph. iii. 4: Ps. xviii. 48; lv. 9–11; lviii. 3–6: Deut. xix. 16).

6354. *Into their secret let not my soul come.* That this signifies that spiritual good is not willing to know the evils which are of their will, is evident from the representation of Israel, who says this of himself, as spiritual good (see n. 6340); and from the signification of not coming into a secret, as not being willing to know, namely, the evils of the will, signified by Simeon and Levi (n. 6352): it is said, my soul, because by soul is there signified the life of good belonging to spiritual good; the life of its truth is signified by glory, of which in what follows.

6355. *Unto their assembly let not my glory be united.* That this signifies that neither is the truth of spiritual good willing to know the falsities of their thought thence, is evident from the representation of Israel, as spiritual good (see n. 6340); and from the signification of not being united unto their assembly, as not being willing to be joined to the falsities of their thought, thus also not to be willing to know them — falsities of thought being signified by assembly, which like multitude, is predicated of truths, and

in the opposite sense of falsities; and from the signification of glory, which is predicated of truth (n. 4809, 5922), for truth is glory to those who are in spiritual good.

6356. *For in their anger they slew a man.* That this signifies that they altogether averted themselves, and in their aversion extinguished faith, is evident from the signification of anger, as receding from charity, and aversion (see n. 357, 5034, 5798); and from the signification of slaying, as extinguishing; and from the signification of man, as the truth of faith (n. 3134, 3309, 3459, 4823).

6357. *And in their good pleasure they houghed an ox.* That this signifies that from depraved will they altogether weakened the external good of charity, is evident from the signification of good pleasure, as the will, here a depraved will; and from the signification of houghing, as weakening; and from the signification of an ox, as the natural or external good of charity (see n. 2180, 2566, 2781). That here an ox is spoken of, and just before a man, is because by a man is signified the truth of faith and by an ox the good of charity, and that when good is treated of, truth may be also treated of, because of the heavenly marriage in everything of the Word (n. 6343).

6358. *Cursed be their anger, for it was fierce.* That this signifies strong aversion from good and damnation thence, is evident from the signification of being cursed, as damnation — for he who is cursed is damned; and from the signification of anger, as aversion from good (n. 357. 5034, 5798, 6356); thus fierce anger is strong aversion.

6359. *And their wrath, for it was hard.* That this signifies aversion from truth thence, that it was confirmed, is evident from the signification of wrath, as aversion from truth — that wrath is predicated of truth and anger of good, may be seen above (n. 3614); and from the signification of hard, as confirmed, for the falsity which is confirmed, even to persuasion, is hard. That it is hard, has been given to know from experience, for truth from good

with spirits and with angels appears and is presented as soft, but falsity from evil as hard, and so much the harder as the falsity from evil is more confirmed. When the persuasion is by confirmation from many things, then the hardness appears as of bone. Such hardness is also like hardness in the world, in reflecting the rays of light. Thus when the light of heaven from the Lord falls upon what is hard from falsity from evil, it is reflected; but on the other hand, when the light of heaven from the Lord falls upon what is soft from truth from good, it is then received.

6360. *I will divide them in Jacob.* That this signifies that they must be exterminated from the natural man, is evident from the signification of dividing, as separation and removal from truth and good (see n. 4424), thus extermination; and from the representation of Jacob, as the natural or external man (n. 3305, 3576, 4286, 4292, 4570, 6236).

6361. *And scatter them in Israel.* That this signifies that they must be expelled from the spiritual man, is evident from the signification of scattering, as extermination; but scattering is distinguished from dividing, dividing being predicated of the external man and of truth, but scattering of the internal man and of good. That Jacob represents the natural or external man, and Israel the spiritual or internal, may be seen above (n. 4286, 4292, 4570). That these things which are said by Israel of Simeon and Levi, also those which are said of Reuben, do not signify what would befall their posterity in the end of the days, as is said in the first verse, may be evident from this, that the posterity of Simeon and Levi were not cursed and divided in Jacob and scattered in Israel; for the tribe of Simeon was among the rest of the tribes as one of them, and the tribe of Levi was made the priesthood, thus was rather blessed than cursed; and so with the tribe of Reuben, which also was not more vile than the other tribes. Hence it is very manifest that what is said in this chapter of the

sons of Jacob, what should befall them in the end of the days, is not what should befall themselves, but what should befall those who are meant by them in the internal sense; and here those who are in faith separate from charity, for these are here meant in the internal sense by Reuben, Simeon, and Levi. From this it may be very evident, that there is an internal sense of the Word which does not appear in the letter, nor to any one unless he knows the correspondences of natural things with spiritual, and not at all to him who does not know what the spiritual and what the celestial are.

6362. Verses 8–12. *Judah art thou; thy brethren shall praise thee: thy hand shall be on the neck of thine enemies; thy father's sons shall bow down to thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not be removed from Judah, and a lawgiver from between his feet, until Shiloh come; and unto him shall be the obedience of the peoples. He binds his young ass unto the vine, and his ass's colt unto the choice vine; he washes his garment in wine, and his vesture in the blood of grapes: his eyes are red with wine, and his teeth are white with milk.* "Judah art thou" signifies the celestial church, in the supreme sense the Lord as to the Divine celestial; "thy brethren shall praise thee" signifies that that church is eminent above the rest; "thy hand shall be on the neck of thine enemies" signifies that the infernal and diabolical crowd will flee at his presence; "thy father's sons shall bow down to thee" signifies that truths will of themselves submit. "Judah is a lion's whelp" signifies innocence with innate strength; "from the prey, my son, thou art gone up" signifies that from the Lord through the celestial there is deliverance of many from hell; "he stooped down, he couched as a lion, and as an old lion" signifies the good of love and truth thence in its power; "who shall rouse

him up" signifies that he is safe among all in the hells. "The sceptre shall not be removed from Judah" signifies that power shall not depart from celestial good; "and a lawgiver from between his feet" signifies truths from that good in what is lower; "until Shiloh come" signifies the coming of the Lord, and then the tranquillity of peace; "and unto him shall be the obedience of the peoples" signifies that from His Divine Human shall proceed truths. "He binds his young ass unto the vine" signifies truth in the natural for the external church; "and his ass's colt unto the choice vine" signifies truth from the rational for the internal church; "he washes his garment in wine" signifies that His natural is Divine truth from His Divine good; "and his vesture in the blood of grapes" signifies that His intellectual is Divine good from His Divine love; "his eyes are red with wine" signifies that the intellectual or internal Human is only good; "and his teeth are white with milk" signifies that the Divine natural is only the good of truth.

6363. *Judah art thou.* That this signifies the celestial church, in the supreme sense the Lord as to the Divine celestial, is evident from the representation of Judah, as in the supreme sense the Lord as to the Divine of love, or the Divine celestial, but in the respective sense the Lord's celestial kingdom, thus the celestial church (see n. 3881). What the celestial kingdom, the celestial church, and the celestial are, may be seen above (n. 640, 641, 765, 895, 2048, 2088, 2669, 2708, 2715, 2718, 2896, 3235, 3246, 3374, 3886, 3887, 4448, 4493, 5113, 5922, 6295).

6364. *Thy brethren shall praise thee.* That this signifies that that church is eminent above the rest, is evident from the signification of being praised, as being eminent; and from the representation of Judah, here meant by thee, as the celestial church (see n. 6363); and from the signification of brethren, as the truths of that church, thus also the churches which are in those truths, that are represented

by the brethren of Judah, for truths and goods constitute the church. The truths of the celestial church are signified by thy brethren, or the brethren of Judah, but the truths of the spiritual church by the sons of his father (see n. 6366).

6365. *Thy hand shall be on the neck of thine enemies.* That this signifies that the infernal and diabolical crowd shall flee at his presence, is evident from the signification of enemies, as the infernal and diabolical crowd, for these are enemies in the spiritual sense; and from the signification of the hand on their neck, as pursuing those who are in flight; for when an enemy flees, the hand of the conqueror is on his neck. It is said that they shall flee at his presence, because when any one of the infernal crowd comes near to any angel of the Lord's celestial kingdom, he flees at his presence, being unable to endure it, because he cannot endure the sphere of celestial love, which is that of love to the Lord; this sphere is to him a burning and tormenting fire. Moreover a celestial angel never fights, still less is his hand on the neck of his enemies, nor indeed does he on his part hold any one as an enemy; and yet it is so said because this is the case in the world, but the signification is, that the infernals, who on their part are enemies, flee at the presence.

6366. *Thy father's sons shall bow down to thee.* That this signifies that truths will of themselves submit, is evident from the signification of bowing down, as submitting themselves; and from the signification of the father's sons, as truths from spiritual good, for the sons of Israel are spiritual truths (see n. 5414, 5879, 5951), and Israel is spiritual good (n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833). That those truths will of themselves submit, is because celestial love, which is represented by Judah, when it flows into the spiritual truths which are represented by the sons of Israel, arranges them in order, and thus submits them to the Lord; for the celestial by influx

into spiritual things, or good by influx into truth has this effect. For this reason also the Lord's celestial kingdom is the inmost or third heaven, thus nearest to the Lord, and His spiritual kingdom is the middle or second heaven, thus more remote from the Lord. It is from this order that the Lord through the celestial kingdom flows into the spiritual kingdom mediately, and moreover also immediately. Such is the influx that the spiritual kingdom is kept in order through the celestial, and is thus submitted to the Lord. Influx flows from the celestial kingdom through love toward the neighbor, for this is the external of the celestial kingdom, and it is the internal of the spiritual kingdom; hence the conjunction of both (n. 5922).

6367. *Judah is a lion's whelp.* That this signifies innocence with innate strength, is evident from the signification of a lion, as the good of love and the truth thence in their power — of which in what follows; thus a lion's whelp is innocence with strength. It is with innate strength because Judah here is the celestial of love, and the celestial of love is in the voluntary part (see n. 895, 927, 4493, 5113), thus it has innate strength. For man is born into what is of the voluntary part; hence they of the Most Ancient Church, which was celestial, were born into the good of love in so far as they had good in their wills. From this then it is that the strength is said to be innate. A lion's whelp is innocence because a lion is the good of celestial love, and a
2 whelp is his infant, as it were, thus innocence. That a lion is the good of celestial love, and hence truth in its power, also that in the opposite sense it is the evil of self-love in its power, is evident from passages in the Word where a lion is named. That he is the good of celestial love, is seen in John: *Behold the lion, which is of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof* (Apoc. v. 5). Here the Lord is called a lion, from the omnipotence of His Divine love, and Divine truth thence. In other passages in

the Word Jehovah or the Lord is compared to a lion — as in Hosea: *They shall walk after Jehovah; He shall roar like a lion; for He shall roar, and the children shall come trembling from the west* (xi. 10). In Isaiah: *Thus* 3
said Jehovah unto me, Like as when the lion roareth, and the young lion over his prey, if a multitude of shepherds come running against him, he will not be dismayed at their voice, nor disheartened by their noise; so shall Jehovah of Hosts come down to fight upon mount Zion and upon the hill thereof (xxxi. 4). Here the omnipotence of Divine good is compared to a lion, and the omnipotence of Divine truth thence is compared to a young lion, for it is said that Jehovah of Hosts shall come down to fight upon mount Zion and upon the hill thereof; for mount Zion signifies the good of Divine love, and the hill thereof the Divine truth thence (see n. 795, 796, 1430, 4210). Wherefore the four animals in Ezekiel and the Apoca- 4
lypse, by which are meant cherubs, had the faces of a man, a lion, an ox, and an eagle — as in Ezekiel: *The likeness of the faces* of the four animals, *was the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; and they four had the face of an eagle* (i. 10; x. 14). And in John: *Before the throne . . . were four animals full of eyes before and behind. And the first animal was like a lion, and the second animal like a calf, the third animal had a face as of a man, the fourth animal was like a flying eagle* (Apoc. iv. 6, 7). That those animals were cherubs, is said in Ezekiel (chap. x.), and is also plain from the description of them in the Apocalypse, namely, that they had eyes before and behind; for by cherubs is signified the Lord's foresight and providence (n. 308); that they had the face of a lion was from the omnipotence of Divine truth from Divine good, which is of providence. It was similar with the cherubs about the new temple, in Ezekiel (xli. 19). That the celestial, who are in power 5

from good and its truth, which are from the Lord, are meant by lions, is evident in David: *There is no want to them that fear* Jehovah. *The young lions do lack, and suffer hunger; but they that seek Jehovah shall not want any good thing* (Ps. xxxiv. 9, 10). Again: *The lions roar after their prey, and seek their meat from God. The sun ariseth, they are gathered together, and lay them down in their dens* (Ps. civ. 21, 22). And in the prophecy of Balaam: *At that time it shall be said of Jacob and Israel, What hath God wrought! Behold, the people shall rise up as an old lion, and as a young lion shall he lift himself up; he shall not rest until he eat of the prey* (Num. xxiii. 23, 24).
6 And again: When Balaam *saw Israel dwelling according to their tribes . . . he said . . . He couched, he lay down as a lion, and as an old lion, who shall rouse him up?* (chap. xxiv. 2, 9). It is the celestial which is here described, because it is the celestial order that the tribes represented by their encampment, which Balaam saw in spirit, when he saw Israel dwelling according to their tribes (see n. 6335). This order is from the Divine good by the Divine truth from the Lord, and in it is all power, here represented by
7 the lion which coucheth and lieth down. And in Micah: *The remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who if he go through, treadeth down and teareth in pieces, and there is none to deliver. Let thy hand be lifted up above thine adversaries, and let all thine enemies be cut off* (v. 8, 9) — where the lion and young lion are celestial good and truth which are the remnant of Jacob. The meaning is the same in Isaiah (xxi. 8: Jer. xxv. 38: Ezek. xxxii. 2: Zech. xi. 3). The like was represented by the lions of the ivory throne of Solomon, two at the sides of the throne, and twelve upon the six steps (1 Kings x. 18–20); also by the lions upon the borders of the ten bases of brass (1 Kings vii.
8 29, 36). That a lion in the opposite sense signifies the

evil of self-love in its power, is plain from the following passages: *No lion shall be there, and no ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of Jehovah shall return, and come to Zion with singing* (Isa. xxxv. 9, 10). And in Jeremiah: *Why is* Israel *become a prey? The young lions war against him, they utter their voice, they make his land waste* (ii. 14, 15). Again: *The lion comes up from his thicket, and the destroyer of the nations is on his way, he went forth from his place to make the land waste* (iv. 7). Again: *They have not known the way of Jehovah, the judgment of their God. . . . Wherefore a lion out of the forest shall slay them, and a wolf of the plains shall spoil them* (v. 4, 6). And in Nahum: *Where is the den of the lions, and the feeding-place of the young lions; where the lion walked, the old lion, the lion's whelp, and none made them afraid? The lion teareth enough for his whelps, and strangleth for his old lionesses, and filleth his caves with prey and his dens with ravin. Behold I am against thee, saith Jehovah of Hosts, and I will burn her chariot in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth* (ii. 11–13) — speaking of Nineveh. In the above passages lion is the power of the evil of self-love, when it destroys and lays waste; and so in Jeremiah (xii. 8; xlix. 19; l. 44; li. 38: Ezek. xix. 2–11; xxxiii. 2: Joel i. 6: Zeph. iii. 3: Ps. lvii. 5; lviii. 6; xci. 13: Apoc. xiii. 2).

6368. *From the prey, my son, thou art gone up.* That this signifies that from the Lord through the celestial there is deliverance of many from hell, is evident from the signification of going up from the prey, as deliverance from hell — of which below; and from the representation of Judah, who is here my son, as the Divine celestial (n. 6363). Going up from the prey is deliverance from hell, because man of himself is in hell, for his will and thought from the proprium is nothing but evil and its falsity, by which he is

so bound to hell that he cannot be torn away without violence. This tearing away and deliverance is what is called the prey; and because this is done from the Divine good of the Lord, therefore it is said, that from the Lord through
2 the celestial is the deliverance of many from hell. But it is to be known that no one can be torn away and delivered from hell, unless in the life of the body he has been in spiritual good, that is, in charity by faith; for unless he has been in that good by faith, there is nothing to receive the good which flows in from the Lord, but it flows through, except what can be somewhere fixed. Hence such as have not been in any good cannot be torn away or delivered from hell. For all the states which man has acquired in the life of the body, are retained in the other life, and are filled; the states of good with the good are retained and filled with good, and thereby they are elevated into heaven, and the states of evil with the evil are retained and filled with evil, and thereby they sink down into hell. This is the meaning of the saying that as man dies, so he remains. From this it is plain who can be delivered by the Lord from hell by means of the Divine celestial.

6369. *He stooped down, he couched as a lion, and as an old lion.* That this signifies the good of love and truth thence in its power, is evident from the signification of stooping, as putting himself into power — for when a lion stoops, he hardens his sinews and gathers strength, as when he sees his prey; and from the signification of couching, as lying in safety and without dread; and from the signification of a lion and an old lion, as the good of love and truth thence in its power (see n. 6367). A young lion means one who is in power by truth from good, and an old lion one who is in power by good. For they who are in celestial good, never fight, but are safe by good; since where they come, the evil flee, for the evil cannot endure their presence (n. 6365); it is these that are signified by an old lion.

6370. *Who shall rouse him up?* That this signifies that he is safe among all in the hells, is evident from the signification of, who shall rouse him up, as being safe. That it means among all in the hells is because he is safe among all evils, even in the midst of the hells; for love to the Lord and love toward the neighbor have this effect, because they who are in that love, are joined most closely to the Lord, and are in the Lord, since they are in the Divine which proceeds from Him; hence nothing of evil can touch them. It is to be known that there are innumerable hells, distinct according to the genera and species and particulars of evils and the falsities therefrom; and that in each hell there is an order, and that this order is preserved by the Lord, both immediately and mediately through the celestial angels; at times also angels are sent thither to bring into order what is disorderly there; and when they are there, they are in safety. This is what is meant by the safety among all in the hells, of him who is in what is celestial.

6371. *The sceptre shall not be removed from Judah.* That this signifies that power shall not depart from the celestial kingdom, is evident from the signification of being removed, as departing; and from the signification of sceptre, as power, and indeed the power of truth from good (see n. 4876) — for a sceptre is the badge of royal power, and by royalty is signified truth (n. 1672, 1728, 2015, 2069, 3009, 4575, 6148); and from the representation of Judah, as the celestial kingdom (n. 6363). Hence it is plain that by the sceptre not being removed from Judah, is signified that power shall not depart from the celestial kingdom. From the sense of the letter it appears that by what is con- 2
tained in this verse is meant, that the kingdom should not be removed from the Jewish people before the Lord should come. This also is true, but still in this historic truth, as in the rest, there is an internal sense; for that the kingdom should not be removed from the Jewish people, is an earthly

fact; but the spiritual truth of the internal sense is plain when by sceptre is understood power, and by Judah the celestial kingdom. But that power should then depart from the celestial kingdom when the Lord should come, is an arcanum which none can know except from revelation. The case is this: before the coming of the Lord into the world, there was influx of life with men and with spirits from Jehovah or the Lord through the celestial kingdom, that is, through the angels who were in that kingdom, and hence they then had power. But when the Lord came into the world, and thereby made the Human in Himself Divine, He put on just that which was with the angels of the celestial kingdom, thus He put on that power. For, the Divine that had flowed through that heaven had before been the Divine Human; it was also the Divine Man, which was presented when Jehovah so appeared; but this Divine Human ceased when the Lord Himself made the Human in Himself Divine. Hence it is plain how it is with this arcanum. Now indeed the angels of that kingdom have great power, but this so far as they are in the Lord's Divine Human by love to Him. See what was said and shown before (n. 1990, 2803, 3061, 4180, 4687, 5110, 6280).

6372. *And a lawgiver from between his feet.* That this signifies the truths from that good in what is lower, is evident from the signification of a lawgiver, as truths — of which below; and from the signification of feet, as what is natural (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328), thus what is lower, for what is natural is beneath, and what is celestial — just now described — is above. It is said a lawgiver from between his feet in order that the spiritual of the celestial may be signified, or truth which is from good, for at that time the spiritual kingdom was not such as after the Lord's coming, distinct from the celestial kingdom, but was one with the celestial, only it was its external; therefore also it is said, from between his feet, in order that truth which is from good may be signi-

fied; for this is signified by the inner part of the feet from the communication with the loins. Of this truth it is also said, that it should be removed when Shiloh came, that is, its power should be removed, as the power of the celestial (see n. 6371); for the celestial kingdom at that time exercised its power by that truth; and because this was so, that truth is called a lawgiver. This truth is also meant in the internal sense by lawgiver in Isaiah: *Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king* (xxxiii. 22)—where judge means that He acts from good, lawgiver that He acts from truth from that good, king that He acts from truth; thus they follow in order. And in David: *Gilead is Mine, and Manasseh is Mine; and Ephraim is the strength of My head; Judah is My lawgiver* (Ps. lx. 7; cviii. 8) — where Judah a lawgiver is celestial good and its truth. And in Moses: *The well, the princes digged it, the nobles of the people digged it, by the lawgiver, with their staves* (Num. xxi. 18). And again: Gad *chose the first part for himself, for there was the lawgiver's portion reserved; whence came the heads of the people; he executed the justice of Jehovah, and His judgments with Israel* (Deut. xxxiii. 21) — where also lawgiver stands for truth from good.

6373. *Until Shiloh come.* That this signifies the coming of the Lord, and then the tranquillity of peace, is evident from the signification of Shiloh, as the Lord, Who is called Shiloh from this, that He pacified and made all things tranquil; for in the original, Shiloh is from a word which signifies tranquillity. Why the Lord is here called Shiloh, is plain from what was said above (n. 6371, 6372), about the celestial kingdom and its power; for when the Divine was presented through that kingdom, then there was intranquillity; for what was in heaven, and what was in hell, could not thereby be reduced into order, inasmuch as the Divine which flowed through that kingdom, could not be pure, because heaven is not pure; thus neither was that

kingdom so strong that by it all things could be kept in order; wherefore also then infernal and diabolical spirits issued from the hells and gained dominion over the souls
2 which came from the world. Thus it came to pass that then no others could be saved than the celestial; and at length with difficulty could they have been saved, if the Lord had not taken upon Himself the Human and made it in Himself Divine. By this the Lord reduced all things to order, first what was in heaven, next what was in hell; hence was tranquillity of peace. That the spiritual, that is, they who were of the spiritual church, were saved by the Lord's coming, may be seen above (n. 2661, 2716, 2833, 2834); and that the Lord, when in the world, reduced all things to order (n. 1820, 4286, 4287). That the Divine truth from Jehovah or the Lord flowed through heaven into the human race, but because this did not suffice when man removed himself from good, the Lord came into the world and made the Human in Himself Divine, in order that from the very Divine Human of the Lord the Divine truth might proceed, and thus might save man, who should receive good by truth, may also be seen above (n. 4180, 6280).

6374. *And unto him shall be the obedience of the peoples.* That this signifies that from His Divine Human should proceed truths which could be received, is evident from the signification of obedience, as the reception of truths which proceed from the Lord; and from the signification of peoples, as those who are in truths, thus also truths (see n. 1259, 1260, 3581), and hence those who are of the spiritual church (n. 2928).

6375. *He binds his young ass unto the vine.* That this signifies truth in the natural for the external church, is evident from the signification of binding, as being joined; and from the signification of a vine, as the spiritual church (see n. 1069, 5113), here the external spiritual church, because by a choice vine, presently mentioned, is signified

the internal church; and from the signification of an ass, as truth in the natural (n. 2781). Hence it is plain that by binding to the vine his young ass, is signified conjunction by truth in the natural with the external church.

6376. *And his ass's colt unto the choice vine.* That this signifies truth from the rational for the internal church, is evident from the signification of a vine, as the spiritual church (see n. 1069, 5113), thus a choice vine is the internal church — for the internal of the church is excellent above its external; and from the signification of an ass's colt, as rational truth (n. 2781). The external of the church is distinguished from its internal, in that the former is in the natural, thus in the external man, but the latter is in the rational, thus in the internal man. They who are in the external of the church are in truth, but they who are in the internal, are in good; the former are not so affected by the good of charity as by the truth of faith, but the latter are affected by the good of charity and thence by the truth of faith. The latter are they who are signified by the choice vine, but the former by the vine.

6377. *He washes his garment in wine.* That this signifies that His natural is Divine truth from His Divine good, is evident from the signification of washing, as purifying (see n. 3147); and from the signification of wine, as the good of love toward the neighbor, and the good of faith, and in the supreme sense Divine truth from the Divine good of the Lord — of which presently; and from the signification of garment, as an exterior which covers an interior (n. 5248), thus the natural, for this is exterior, and covers the rational which is interior; hence also a garment is truth, because truth is exterior, and covers interior good (n. 2576, 4545, 4763, 5319, 5954). That wine is love 2
toward the neighbor and the good of faith, may be evident from what has been shown as to the bread and wine in the Holy Supper (n. 2165, 2177, 3464, 4581, 5915), namely, that bread is the good of celestial love, and that wine is

the good of spiritual love. This also may be evident from the minchah and drink-offering in the sacrifices, in which the minchah signified the good of love, and the drink-offering the good of faith, the minchah consisting of such things as signified the good of love, and the drink-offering of wine which signified the good of faith; the sacrifices also were called bread (n. 2165). That a drink-offering of wine was added to the sacrifices, may be seen in Exodus (xxix. 40: Lev. xxiii. 12, 13, 18, 19: Num. xv. 2–15; xxviii. 6, 7, 3 18 to the end; xxix. 1–7). That wine signifies love toward the neighbor and the good of faith, is plain also from Isaiah: *Every one that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy and eat; yea come, buy wine and milk, without silver and without price* (lv. 1). Every one must know that they were not to buy wine and milk, but that which is signified by wine and milk, that is, love toward the neighbor and faith; these are given by the 4 Lord without silver and without price. And in Hosea: *The threshing-floor and the winepress shall not feed them, and the new wine shall fail them. . . . Ephraim shall return to Egypt, and they shall eat unclean food in Assyria. They shall not pour out wine to Jehovah, and their sacrifices shall not be pleasing unto Him* (ix. 2–4). Here also in the internal sense are meant the good of love and the good of faith, that they ceased; the good of love is the threshing-floor from the corn and the bread thence, and the good of faith is the winepress, the new wine, and the libation of wine: that Ephraim shall return to Egypt means that the intellectual should consult knowledge as to the arcana of faith; eating unclean food in Assyria means what is from reasoning thence. That Ephraim is the intellectual of the church, may be seen above (n. 5354, 6222, 6238, 6267); also that Egypt is knowledge (n. 1164, 1165, 1186, 1462, 5702), and Assyria reasoning (n. 1186). The series itself also shows that there is something else in the words than appears in the letter, for in the internal sense there is

coherence, but not in the external — as when it is said that the threshing-floor and winepress shall not feed them, and the new wine shall fail them, and presently, that Ephraim shall return to Egypt, and they shall eat unclean food in Assyria; and also without the internal sense what could be meant by Ephraim returning to Egypt, and by eating unclean food in Assyria? The failing of mutual love and 5
the good of faith is also described by a winepress and wine in Jeremiah: *Upon thy vintage the spoiler is fallen; and gladness and joy are gathered from Carmel, and from the land of Moab, for I have caused wine to cease from the winepresses; none shall tread with shouting* (xlviii. 32, 33). That wine signifies the good of mutual love and faith, is 6
plain also in John: *I heard . . . a voice out of the midst of the four animals, saying . . . hurt not the oil and the wine* (Apoc. vi. 6) — where oil is the good of celestial love, and wine the good of spiritual love. The like is meant by 7
oil and wine in the Lord's parable concerning the Samaritan, in Luke: *A certain Samaritan as he journeyed*, seeing him who was wounded by thieves, *was moved with compassion, and came to him, and bound up his wounds, pouring on oil and wine* (x. 33, 34) — where pouring on oil and wine signifies that he did the works of love and charity. That oil is the good of love, may be seen above (n. 886, 3728). The like was meant by the ancients, pouring oil and wine upon a statue, when they sanctified it (Gen. xxxv. 14: n. 4581, 4582). That wine is the good of love and of 8
faith, is plain from the Lord's words which He said of wine when He instituted the Holy Supper: *I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in My Father's kingdom* (Matt. xxvi. 29: Luke xxii. 17, 18). That He would not there drink wine, may be evident to every one, and thus that the good of love and faith is signified, which He would give to those who are of His kingdom. The like is signified by wine in Isaiah (xxiv. 9, 11: Lam. ii. 11, 12: Hos.

xiv. 7 : Amos ix. 13, 14 : Zech. ix. 15, 17 : Luke v. 37–39).
9 Since wine signifies the good of love and of faith, therefore in the supreme sense it signifies the Divine truth from the Divine good of the Lord, for from this by influx the man
10 who receives has the good of love and of faith. As most expressions in the Word have also a contrary sense, so also has wine, in which sense wine signifies falsity from evil — as in Isaiah : *Woe unto them that rise up early in the morning, and follow strong drink ; that tarry into the night, that wine may inflame them ! . . . Woe to them that are mighty to drink wine, and men of strength to mingle strong drink* (v. 11, 22). Again : *These also err through wine, and through strong drink are gone astray ; the priest and the prophet err through strong drink, they are swallowed up of wine, they are gone astray through strong drink ; they err in vision, they stumble in judgment* (xxviii. 7). Again : *The shepherds know not to understand, they have all turned to their own way. . . . Come ye, I will fetch wine, and we will be drunken with strong drink ; and the morrow shall be as this day, in great abundance* (lvi. 11, 12). And moreover in Jeremiah (xiii. 12 : Hos. iv. 11 ; vii. 5 : Amos ii. 8 : Micah ii. 11 : Ps. lxxv. 8 : Deut. xxxii. 33). Falsity from evil is also signified by *the cup of the wine of wrath* (Jer. xxv. 15, 16 : Apoc. xiv. 8, 10 ; xvi. 19) ; and by the *winepress of the fury of the wrath of God* (Apoc. xix. 15) ; and by the *wine of whoredom* (Apoc. xvii. 2 ; xviii. 3).

6378. *And his vesture in the blood of grapes.* That this signifies that His intellectual is Divine good from His Divine love, is evident from the signification of the blood of grapes, as the good of love, and in the supreme sense the Divine good of the Lord from His Divine love — of which in what follows ; and from the signification of vesture, as the intellectual, for the intellectual is a recipient, and that which receives, because it contains, is like a vesture. By a vesture is signified the intellectual, and by a garment the natural — of which just above (n. 6377), because there

the subject is the external, but here the internal; for in the Word, by reason of the heavenly marriage, where the external is spoken of, so also is the internal, and where truth is spoken of, so also is good (see n. 6343). This appears sometimes as a repetition of the same thing, as in the present case — *He washes his garment in wine, and his vesture in the blood of grapes* — where wine and the blood of grapes appear to be the same, and also garment and vesture; but they are not the same, because the external and the internal are thus expressed. That the blood of 2
grapes is Divine good from the Divine love of the Lord, is plain from the signification of blood, as Divine truth from the Divine good of the Lord (n. 4735); and by grapes in the supreme sense is signified the Divine good of the Lord which those have who are in His spiritual kingdom; and hence by grapes in the respective sense is signified the good of charity (n. 5117). By the blood of the grape the like is signified in the song of Moses: *Butter of the herd and milk of the flock, with fat of lambs and of rams the sons of Bashan, and he-goats, with the fat of kidneys of wheat; and thou shalt drink the pure blood of the grape* (Deut. xxxii. 24).

6379. *His eyes are red with wine.* That this signifies that the intellectual or internal Human is only good, is evident from the signification of red, as the good of love, and this from fire and from blood, which are red (n. 3300), hence red with wine means that it is only good; and from the signification of eyes, as the intellectual (n. 2701, 3820, 4403–4421, 4523–4534); and because the Lord is here meant, it is His internal human which is meant by the intellectual, for the external human is signified by his teeth being white with milk — as now follows.

6380. *And his teeth are white with milk.* That this signifies that the Divine natural is only the good of truth, is evident from the signification of white, as predicated of truth (see n. 3301, 3993, 4007, 5319); and from the sig-

nification of truth, as in the genuine sense the natural — for the things of man which are hard, as his teeth, bones, and cartilages, correspond to the truths and goods which are of the lowest natural; and from the signification of milk, as the celestial spiritual, or, what is the same, the good of truth (n. 2184). The Lord's Divine natural is said to be the good of truth with reference to men who are in faith and in love to the Lord; for they who are of the external church are not able to elevate the thought higher than to the Lord's Divine natural; but they who are of the internal church elevate the thought above the natural to the internal. For every one who is in faith to the Lord, has an idea of Him according to his power of elevating his thoughts; thus they who know the internal can have an idea of the internal, but they who do not know the internal have an idea of the external. Hence it is that the Lord's Divine natural is called the good of truth, when yet His whole Human is the Divine good of the Divine love.

6381. From what has now been said of Judah, it is manifest that there is an internal sense of the Word, and that unless what that sense involves is known, what is signified by the things written of him cannot be known — as that he is a lion's whelp, that he is gone up from the prey, that he stooped down and couched as a lion, and as an old lion; and what is signified by a lawgiver from between his feet, by Shiloh, by binding his young ass unto the vine, and his ass's colt unto the choice vine, washing his garment in wine, and his vesture in the blood of grapes; by his eyes being red with wine, and his teeth white with milk. The meaning of all these things would lie altogether hidden, unless discovered by means of the sense that lies deep within.

6382. Verse 13. *Zebulun shall dwell at the haven of the sea: and he shall be for a haven of ships; and his border shall be upon Zidon.* "Zebulun" signifies the cohabitation of good and truth; "shall dwell at the haven of the sea"

signifies life where conclusion as to truth is drawn from outward knowledge; "and he shall be for a haven of ships" signifies where are doctrines from the Word; "and his border shall be upon Zidon" signifies extension on one part to the knowledges of good and truth.

6383. *Zebulun.* That it signifies the cohabitation of good and truth, is evident from the representation of Zebulun, as the heavenly marriage (see 3960, 3961), thus the conjunction of good and truth, for that conjunction is the heavenly marriage. It is said, the cohabitation of good and truth, because Zebulun in the original language signifies cohabitation. Here by Zebulun those in the church are treated of, who conclude respecting spiritual truths from outward knowledge, and thereby confirm them with themselves. But let it be known that by Zebulun are not meant those who do not believe unless what is of outward knowledge and of sense dictate belief, and who are till then in the negative. Such never believe, for the reason that the negative reigns throughout, and when this reigns throughout, then there flow in and are gathered outward knowledges which deny, but not those that confirm; those that confirm are cast aside, or are explained to favor those which deny, and thus the negative is confirmed. But by 2
Zebulun are here meant those who believe doctrines from the Word, thus with whom some affirmative reigns throughout, and yet their faith has its life not in truths but in knowledges, for they apply these to doctrines and thus confirm their affirmative. They therefore who are Zebulun, do not rise above knowledges, but when they hear or think of any truth of faith, they at once fall back upon their knowledge. There are many such in the world, and the Lord provides that outward and sensual knowledge should serve them for this use.

6384. *Shall dwell at the haven of the sea.* That this signifies life where conclusion as to truth is drawn from outward knowledge, is evident from the signification of haven,

as the station where outward knowledge terminates and commences, here where there is conclusion as to truth from outward knowledge, since by Zebulun are here described those with whom the truths of faith are so; and from the signification of sea, as outward knowledge in the complex (n. 28); and from the signification of dwelling, as life (n. 1293, 3384, 3613, 4451, 6051). From this it is plain that by dwelling at the haven of the sea, is signified life where there is conclusion as to truth from outward knowledge. As regards that life, see what has been said above (n. 6383); of which life it is further to be known that it is in the external or natural man, and with some in the lowest natural or in the sensual, for they have the truths of faith so bound to outward knowledge that they cannot be elevated. Hence also they are in obscurity more than all others in the spiritual church; for from the intellectual they have little light, as that intellectual is immersed in what is of knowledge and sense. It is otherwise with those who have been in the affirmative, and have confirmed the truths of faith by knowledges, but yet so that they can be elevated from these knowledges, that is, from the natural where they are. The intellectual of these is enlightened, and thereby is in a certain perception of spiritual truth, to which the knowledges that are beneath serve as a mirror, wherein the truths of faith and of charity appear and are acknowledged, as affections in the face.

6385. *And he shall be for a haven of ships.* That this signifies where doctrines from the Word are, is evident from the signification of haven, as a station (see just above, n. 6384), thus where they are; and from the signification of ships, as doctrines from the Word. That ships have such a signification is because they pass through seas and rivers, and carry things useful for life; for by seas and rivers are signified knowledges outward and inward; the useful things of life which they carry, are the doctrines and also truths themselves from the Word, which are signified by

ships — as is plain from the following passages: *The isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them* (Isa. lx. 9). Here ships of Tarshish are doctrines and truths from the Word, wherefore it is said that they should bring their sons, their silver and gold; for by sons are signified those who are in truths, by silver the truth itself, and by gold good. Every one may see that ships of Tarshish are not here meant, nor sons, silver, and gold. In Ezekiel: 2 *Thy borders are in the heart of the sea, thy builders have perfected thy beauty. They have built all thy planks of fir-trees from Senir: they have taken the cedar from Lebanon to make a mast for thee. Of the oaks of Bashan have they made thine oars; they have made thy bench of ivory, the daughter of a step, from the isles of Kittim. Of fine linen with broidered work from Egypt was thy sail, that it might be to thee for an ensign; blue and purple from the isles of Elishah was thy covering. The inhabitants of Zidon and Arvad were thy rowers: thy wise men, O Tyre, who were in thee, were thy pilots. The elders of Gebal and the wise men thereof were in thee thy calkers; all the ships of the sea and their mariners were in thee, to trade thy merchandise* (xxvii. 4–9). This is said of Tyre, by which are signified knowledges of good and truth (see n. 1201), which are described by what relates to a ship, as planks, mast, oars, bench, sail, a covering, rowers, pilots, and mariners. That all these are not to be understood according to the letter, must be plain to every one; but when the knowledges of truth and good, which are Tyre, together with doctrines from the Word, are understood by ships, then all fit together beautifully. In David: *O Jehovah,* 3 *how manifold are Thy works! in wisdom hast Thou made them all. . . . The sea great and wide. . . . There go the ships; that leviathan which Thou hast formed to play therein* (Ps. civ. 24–26). Again: *Let them sacrifice the sacrifices of thanksgiving, and declare the works* of Jehovah

with rejoicing. They that go down to the sea in ships, that do business in many waters; these see the works of Jehovah, and His wonders in the deep (Ps. cvii. 22–24). Here also ships stand for inner knowledges and doctrines, that leviathan for the generals of outer knowledges (n. 42); and because ships are inner knowledges and doctrines, therefore it is said, they that go down to the sea in ships see the works of Jehovah and His wonders in the deep; for they see these things who are in knowledges and doctrines from
4 the Word. In John: *The second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; whence the third part of the creatures which were in the sea, and had life, died; and the third part of the ships was destroyed* (Apoc. viii. 8, 9). The great mountain burning with fire stands for self-love (n. 1691); the sea for the natural where knowledges are (n. 28); blood for violence offered to charity (n. 374, 1005); creatures in the sea having life, for truths of knowledge with goods; a third part for something not yet complete (n. 2788); their dying for there being no spiritual life (n. 6119); hence the third part of the ships being destroyed, is that the truths and goods of doctrines from the Word were falsified. From these particulars may be known what is signified by this prophecy.
5 But ships in the opposite sense signify the knowledges and doctrines of what is false and evil — as in Daniel: *At the time of the end shall the king of the south contend with him, therefore the king of the north shall rush upon him like a whirlwind, with chariot and with horsemen, and with many ships; and he shall come into the lands, and shall overflow and pass through* (xi. 40) — where the king of the south stands for truths from good, the king of the north for falsities from evil, chariots with horsemen and with ships for doctrines of falsity; the lands for churches, of which it is predicted that falsities from evils in the time of the end
6 should overflow and pass through them. In John: *Every*

shipmaster, and every one who is employed upon ships, and mariners, and all they who trade upon the sea, stood afar off, and cried out when they saw the smoke of the burning of Babylon, *saying, What city is like the great city? . . . Woe, woe, the great city, wherein were made rich all that had ships in the sea by reason of her costliness* (Apoc. xviii. 17–19). That ships here are the knowledges and doctrines of falsity and evil may be evident, since Babylon is worship which outwardly appears holy, and inwardly is profane. That by ships also something else than ships is here meant, must be obvious to every one. And in Isaiah: *Thus saith Jehovah, your Redeemer, the Holy one of Israel: For your sake I have sent to Babylon, that I may throw down all her bars, and the Chaldeans, whose cry is in the ships* (xliii. 14) — where the meaning is similar. Moreover falsities from evil are signified by ships in other passages in Isaiah (ii. 11, 16; xxiii. 1, 14: and in Ps. xlviii. 7).

6386. *And his border shall be upon Zidon.* That this signifies extension on one part to the knowledges * of good and truth, is evident from the signification of border, as extension on one part; and from the signification of Zidon, as exterior knowledges * of good and truth (n. 1201). Here, where Zebulun is treated of, mention is made of knowledges,* of doctrines, and of outward knowledge,† and it is said that extension on one part is to the knowledges of good and truth, also that the conclusion as to truth from outward knowledge is where there are doctrines from the Word, therefore the distinction between them must be told. Doctrines are from the Word, knowledges * are from those doctrines on one part, and from outward knowledge † on the other, but outward knowledge is of experience by one's self or others.

6387. Verses 14, 15. *Issachar is a bony ass, lying down between the burdens. And he shall see rest that it is good, and the land that it is pleasant; and he shall bow his*

* *Cognitiones.* † *Scientifica.*

shoulder to bear, and shall be a servant to tribute. "Issachar" signifies recompense from works; "is a bony ass" signifies the lowest service; "lying down between the burdens" signifies life among works. "And he shall see rest that it is good" signifies works of good without recompense, that they are full of happiness; "and the land that it is pleasant" signifies that in that happiness are they who are in the Lord's kingdom; "and he shall bow his shoulder to bear" signifies that still he labors with all endeavor; "and he shall be a servant to tribute" signifies that he may have merit.

6388. *Issachar.* That this signifies recompense from works, is evident from the representation of Issachar, as mutual love which is hire or recompense (n. 3956, 3957), here recompense from works, as is plain from the particulars in the internal sense in this prophecy concerning Issachar. Issachar also in the original tongue signifies hire. That Issachar here signifies recompense from works, when before was signified mutual love, is because by Issachar are here meant those who are in a certain kind and appearance of mutual love, that is, of charity toward the neighbor, and wish to be recompensed for the goods which they do. Thus they not only defile, but also pervert genuine mutual love, or charity; for they who are in genuine mutual love are in their enjoyment and blessedness when they do good to their neighbor, for they desire nothing better. This enjoyment and blessedness are what is meant by hire in the Word, for the enjoyment or blessedness itself is the reward; and in the other life this becomes the joy and happiness which are in heaven, thus it becomes heaven to them. For they who are in that love, when they perform uses, and do good to others, are in such joy and happiness that they seem to themselves then first to be in heaven; this is given them by the Lord, to every one according to
2 the uses he performs. But the happiness vanishes as soon as they think of recompense, for thought concerning rec-

ompense, when yet they are in the recompense itself, renders that love impure and perverts it; because then they think of themselves and not of the neighbor, that is, of rendering themselves happy, and not others, unless so far as this makes them happy themselves. Thus they convert love toward the neighbor into love toward themselves, and so far as they do this, so far the joy and happiness from heaven cannot be commuuicated to them, for they centre the influx of what is happy from heaven into themselves, nor do they transmit it to others; and they are like objects which do not transmit the rays of light, but absorb them. Objects which transmit the rays of light, appear in light, and glow, but those which absorb, appear opaque, and do not glow at all. Thus they who are of this nature are separated from angelic society, as they who have nothing in common with heaven. These are they who are here described by Issachar.

6389. *A bony ass.* That this signifies the lowest service is evident from the signification of an ass, as service (see n. 5958, 5959); and from the signification of bone, as that which has little spiritual life (n. 5560, 5561). Thus a bony ass is the lowest service; for they who do good for the sake of recompense, perform indeed uses, and are serviceable, but still they are among those in the Lord's kingdom who are lowest, for they do not dispense the good which is communicated to them, except to those who can recompense, passing by the rest who are in greatest need; and if they do good to these latter, it is with a view to recompense from the Lord. Hence what they do they regard as meritorious, and thus consider the Lord's mercy as due them. In this way they are far from humiliation, and in the same measure are they far from a state of receiving what is blessed and happy through heaven from the Lord. From this it may be evident that in the other life they are indeed applied to uses, but to service of the lowest degree.

6390. *Lying down between the burdens.* That this signi-

fies a life among works, is evident from the signification of lying down, as life, but obscure life; and from the signification of burdens, as works. That burdens are such works is because such do not do good from the affection of love toward the neighbor, but from the affection of love to self. The works which flow from the affection of this love, are as burdens which poorer asses carry, as they are among the commonest services. For all servitude is from affection of the love of self and the world, and all freedom from the affection of love to the Lord and the neighbor; because the affection of the former love flows in from hell, which rules with violence; but the affection of the latter love flows in from the Lord, Who does not rule, but leads. Hence again it is plain that they who do good for the sake of recompense, perform the lowest service, and their works are burdens. The like is signified by burdens in the Book of Judges: *The princes of Issachar were with Deborah; and Issachar so* with *Barak; in the valley he shall be put under his feet. In the ranks of Reuben were great resolves of heart. Why satest thou between the burdens, to hear the pipings of the flocks?* (v. 15, 16.) Here also Issachar stands for those who wish to be recompensed for works; to be put in the valley under the feet is to serve among the lowest; the ranks of Reuben stand for those who are in the knowledges of the truth of faith, among whom they are who wish to be recompensed for works, but in a place beneath; to hear the pipings of the flock means contempt from those who are in the good of charity, who are the flocks; to sit between burdens means among meritorious works.

6391. *And he shall see rest that it is good.* That this signifies the works of good without recompense, that they are full of happiness, is evident from the signification of rest, as what is of heaven, and thus what is in the good of charity, or in works of good, without recompense, of which below; and from the signification of the expression,

that it is good, as that they are full of happiness. That rest means the works of good without recompense, is because rest or peace in the supreme sense signifies the Lord, in the respective sense heaven, and thus the good which is from the Lord (see n. 3780, 4681, 5662); and because no others are in what is thus signified by rest or peace than those who are in the good of charity, thus in works of good without recompense, hence by rest these are signified; for this follows as a consequence from the series in the internal sense. As to the matter itself — they who do 2
goods merely with a view to recompense, cannot at all know that in doing goods without recompense there is so great happiness as to be indeed heavenly happiness; because they perceive their happiness in the enjoyment of self-love; and so far as man perceives enjoyment in this love, so far he does not perceive enjoyment in heavenly love, for they are opposites. The enjoyment which flows from self-love, altogether extinguishes the enjoyment which is from heavenly love, so that it is absolutely unknown what heavenly enjoyment is, and if it be told what it is, it is not believed, but is even denied. This it has been given to know from 3
evil spirits in the other life who, while they lived, did no good to others or to their country, except for the sake of themselves; such do not believe that any enjoyment can be given in doing good, without regard to recompense, for they suppose that if there be no purpose of recompense, all enjoyment ceases. And if they are further told that when that enjoyment ceases, then heavenly enjoyment begins, on hearing it they are astounded; and still more when they hear that this heavenly delight flows in through the inmost of man, and affects his interiors with inexpressible felicity. At this they are more astounded, and say that they cannot comprehend it, yea, that neither do they desire it, for they believe that, should they lose the enjoyment of self-love, they would be most miserable, because they would then be deprived of all the joy of life; and they

call those simple who are in the other state. Like these are also they who do works with a view to recompense, for they do good works for themselves and not for others, since they regard themselves therein, not the neighbor, nor their country, nor heaven, nor the Lord, except as those who owe them benefit. Such are the things described in this verse as to Issachar in the internal sense.

6392. *And the land that it is pleasant.* That this signifies that in that, namely happiness, are they who are in the Lord's kingdom, is evident from the signification of land, as the church, and thus also the Lord's kingdom (n. 662, 1066, 1067, 1413, 1607, 1733, 1850, 2117, 2118, 4447) — that land has this signification is because the land of Canaan, which is meant by land in the Word, represented the Lord's kingdom, and this because the church had been there from the most ancient time (n. 3038, 3481, 3686, 3705, 4447, 4454, 4516, 4517, 5136); and from the signification of being pleasant, as signifying the happiness in works of good without recompense. It is said that he shall see rest that it is good, and the land that it is pleasant, and by both is signified the happiness which is in the Lord's kingdom, because to see rest that it is good, refers to what is celestial or to good, and to see the land that it is pleasant, refers to what is spiritual or to truth, and this on account of the marriage of good and truth (n. 6343). As to what further concerns happiness in works of good without recompense, it is to be known that very few at this day know that in doing good without regard to recompense is heavenly happiness; for they do not know that there is any other happiness than to be advanced to honors, to be served by others, to abound in riches, and to live in pleasure. That above those things there is a happiness which affects the interiors of man, thus that there is a heavenly happiness, and that this happiness is the happiness of genuine charity, they are deeply ignorant. Inquire of the wise of this day whether they know that this is heavenly happi-

ness. In consequence many reject good works, believing that no one can do them without regard to merit; for they do not know that they who are led of the Lord desire nothing more than to do good works, and that they think of nothing less than of meriting by them. This is in the new will, which is given by the Lord to those who are being regenerated, for that will is the will of the Lord with man.

6393. *And he shall bow his shoulder to bear.* That this signifies that still he labors with all endeavor, is evident from the signification of shoulder, as all ability or all endeavor (see n. 1085, 4931–4937); and from the signification of bearing a burden, as doing works for the sake of merit; hence by bowing the shoulder to bear, is signified laboring with all endeavor to do works for the sake of merit. That this is called bearing is because they do not do good from affection for good, thus not from freedom, but from affection for self, which is servitude (n. 6390). As to those who desire a reward for the works which they 2
perform, it is to be known that they are never contented, but are indignant if they have not a greater reward than others; and if they see others more blessed than themselves, they are sad and find fault with them. Neither do they place blessedness in internal blessedness, but in external, namely, in being eminent, and having dominion, and being served by angels, thus in being above the angels, and so chief and great in heaven; when yet heavenly blessedness consists, not in wishing to rule, nor in being served by others, but in wishing to serve others, and to be least — as the Lord teaches: *James and John the sons of Zebedee came, saying . . . Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory. But Jesus said unto them, Ye know not what ye ask. . . . To sit on My right hand and on My left hand, is not Mine to give, but for whom it is prepared. . . . Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise*

authority upon them. But it shall not be so among you; but whosoever will be great among you shall be your minister, and whosoever of you will be first shall be servant of all; for . . . the Son of Man came not to be ministered
3 *unto, but to minister* (Mark x. 35–45). And that they have heaven who do good without regard to recompense, the Lord teaches in Luke: *Every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. . . . When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors, lest haply they also call thee in turn, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; then thou shalt be blessed; because they have not wherewith to recompense thee; for thou shalt be recompensed in the resurrection of the just* (xiv. 11–14). The recompense in the resurrection of the just is internal happiness from doing well without recompense, which they receive from the Lord when they perform uses; and they who love to serve without recompense, the more they love it, the more noble are the uses to which they are appointed, and they are in fact
4 greater and more powerful than others. They who do good works for the sake of recompense, say the same, because they know from the Word that they should wish to be the least in heaven; but at the time they think by so saying, to become great, thus the same end, of recompense, is still in what they do; but they who do good without recompense, really think nothing about being eminent, but only
5 about being of service — see what was said and shown above about merit from works, and about the quality of those who are in it in the other life, that they appear to cut wood and to mow grass (n. 1110, 1111, 4943); how they are represented (n. 1774, 2027); that they who have done good for the sake of self and the love of the world, receive no recompense for that good in the other life (n. 1835); that they who place merit in works, interpret the Word

according to the letter in their favor, and that they deride its interior contents (n. 1774, 1877); that true charity is wholly void of merit (n. 2371, 2373, 2380, 3816); that they who separate faith from charity, make the works which they have done meritorious (n. 2373); that they who enter into heaven, put off from themselves selfhood and merit (n. 4007); that to believe that they do good from themselves, and that by that good they have merit, is the case with most persons in the beginning of reformation, but that they put this off as they become regenerated (n. 4174).

6394. *And shall be a servant to tribute.* That this signifies that he may have merit, is evident from the signification of being a servant to tribute, as being subject and serving; and because it is said of those who wish to merit by works, that they are bony asses, lying down between burdens, and that he bows the shoulder to bear, by being a servant to tribute, are also signified those who wish to merit by works; for that such are in the lowest service, was shown above (n. 6389). That serving for tribute is being subject and serving, is evident in Moses: *When thou drawest nigh unto a city to fight against it, thou shalt proclaim peace unto them. And it shall be, if it make thee answer of peace, and open unto thee, and it shall be that all the people that is found therein shall become tributary unto thee, and shall serve thee* (Deut. xx. 10, 11). In Jeremiah: *How hath the city dwelt solitary that was great in people! She is become as a widow! She that was great among the nations, who ruled in the provinces, she is become tributary* (Lam. i. 1) — where it is plain that by becoming tributary, is signified serving. In Matthew: Jesus said, *What thinkest thou, Simon? of whom do the kings of the earth receive tribute or custom? of their own sons, or of strangers? Peter saith unto Him, Of strangers. Jesus saith unto him, Therefore the sons are free. But lest we should be a stumbling-block to them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened*

his mouth, thou shalt find a piece of money: that take, and give it for Me and thee (xvii. 25–27). Here also by tribute or custom are meant those who serve, and thus it is said that strangers should give and sons should be free, for strangers are servants (see n. 1097). That Peter should take up a fish out of the sea and should find in its mouth a piece of money which he was to give, represented that the lowest natural, which serves, should do this; for fishes signify that natural.

6395. Verses 16–18. *Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent upon the way, an arrow-snake upon the path, biting the horse's heels, and his rider shall fall backward. I wait for Thy salvation, O Jehovah.* "Dan" signifies those who are in truth and not as yet in good; "shall judge his people, as one of the tribes of Israel" signifies that he is one of the truths in general which the tribes of Israel represent. "Dan shall be a serpent upon the way" signifies their reasoning about truth, because good does not as yet lead; "an arrow-snake upon the path" signifies from truth concerning good; "biting the horse's heels" signifies fallacies from lowest nature; "and his rider shall fall backward" signifies that hence comes receding. "I wait for Thy salvation, O Jehovah" signifies unless the Lord brings aid.

6396. That *Dan* signifies those who are in truth, and not as yet in good, is evident from the representation of Dan, as the good of life (see n. 3921, 3923), but here those who are in some good of life from truth, but not as yet from good. For the man who is being regenerated by the Lord, is first in truth and not in any good of life from truth; next he is in the good of life from truth, but not yet from good; afterward, when he is regenerated, he is in the good of life from good, and then he apperceives truth from good, and multiplies it in himself; these are the steps of regeneration. By Dan are meant those who are in the good of life from truth, but not yet from good;

the good with them lies concealed in truth, as yet deeply hidden, and gives them affection for truth, and impels them to live according to truth. They who are such, are in the Lord's kingdom, but as they do not do good from good but from truth, that is, not from a new will but from the intellectual, thus not from love, but from obedience because it is so commanded, they are therefore among those in the Lord's kingdom who are in the first or lowest heaven. These are represented by Dan, for in this proph- 2
ecy of Israel, in the internal sense, by his twelve sons are described in general as to quality all who are in the Lord's kingdom. That they who are signified by Dan are in the lowest heaven, or in the lowest part of the Lord's kingdom, because in truth and not yet in good, was represented by the lot of Dan falling last, when the land of Canaan was distributed for an inheritance among the tribes (Josh. xix. 40–48); and by their inheritance lying in the end of that land (Judges xviii.); for the lot was cast before Jehovah (Josh. xviii. 6), and therefore fell to every one according to his representation. The land of Canaan represented the Lord's kingdom (see n. 1607, 3038, 3481, 3686, 3705, 4447, 4454), and hence all the borders were representative (n. 1607, 1866, 4116); thus the last of the land represented the last of the Lord's kingdom (n. 4240); therefore Dan represented those who are in the last, or lowest, there; for truth before it is joined with good, is in the lowest place; but if truth be altogether separate from good, it is not then in any border of the Lord's kingdom, but outside of it. That the inheritance of Dan was the last of the land of 3
Canaan, is evident from this, that when the whole extent of that land was described, it was said, *from Dan to Beersheba* (2 Sam. iii. 10; xvii. 11; xxiv. 15: 1 Kings iv. 25). By Beersheba in those passages is signified the inmost of the land, because Abraham and Isaac dwelt there before Jerusalem and Zion were made the inmost of the land. The quality of those who are in truth and not yet in good, 4

was also represented by the Danites, who sought for land where they might dwell (Judges xviii.), in their leading away a Levite out of the house of Micah, and taking away his ephod, teraphim, and graven image; whereby is signified the worship of those who are in truth and not yet in good; for they adore external things and disregard internal. No one perceives what is internal but he who is in good. That this was represented by the Danites may be evident from this, that all the historicals of the Word, both those in the Books of Moses, and those in the Books of Joshua, Judges, Samuel, and Kings, are representative of the celestial and spiritual things of the Lord's kingdom; so also is this story in the Book of Judges concerning the Danites. As to those who are in truth and not yet in good, their quality is further described in what now follows concerning Dan in the internal sense.

6397. *Shall judge his people, as one of the tribes of Israel.* That this signifies that he is one of the truths in general which the tribes of Israel represent, is evident from the signification of judging, as truth in its office — of which below; and from the signification of people, as those who are in truth (n. 1259, 1260, 2928, 3295, 3581, 4619); here those who are in truth and not yet in good, for these are Dan or the people of Dan (n. 6396); and from the representation of the tribes of Israel, as all the truths and goods of faith in general (see n. 3858, 3926, 3939, 4060, 6335). Hence by he shall judge the people as one of the tribes of Israel, is signified that this truth, represented by Dan, is also among the general truths which the tribes of Israel represent. That judging his people is truth in its office, is because by the tribes of Israel are represented all truths in general — as may be evident from the passages above cited, and truths are what judge; thus by judging his people is
2 signified truth in its office. We read in the Word that four and twenty elders are to sit upon thrones and judge nations and people, and that the twelve apostles are to sit

upon thrones and judge the twelve tribes of Israel. He who does not know the internal sense of the Word, may believe that so it will be. But how this is to be understood, may be evident when from the internal sense it is known what is signified by the four and twenty elders, and by the twelve apostles, and by the thrones, namely, all truths in their complex, according to which is judgment. The like is here meant by judging the people as one of the tribes of Israel, not that they, or any elders of them, are to judge, but the truths themselves, which are signified by them, consequently the Lord alone, for from Him all truth proceeds. Of the four and twenty elders, that they are to sit upon thrones and to judge, it is thus written in John: *Around the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting, clothed in white garments, who had upon their heads crowns of gold* (Apoc. iv. 4; xi. 16). And again: *I saw thrones, and they sat upon them, and judgment was given unto them* (Apoc. xx. 4). Of the twelve apostles it is thus written in Matthew: *Jesus said . . . Ye which have followed Me in the regeneration, when the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel* (xix. 28). And in Luke: *I appoint unto you, as the Father hath appointed unto Me a kingdom, that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel* (xxii. 29, 30). That in these passages neither four 3
and twenty elders nor twelve apostles are meant, but all truths and goods in general, may be evident from this, that no man, nor even an angel, can judge any one; for no one but the Lord alone can know the interiors, and what they will be, and this to eternity. That by the twelve apostles the same is signified as by the twelve tribes, namely, all truths and goods in the complex, may be seen above (n. 2129, 2553, 3488, 3858). From these things it is now plain that by Dan judging his people as one of the tribes

of Israel, is signified that the truth, represented by Dan, is one among the general truths, by which is judgment.

6398. *Dan shall be a serpent upon the way.* That this signifies their reasoning about truth because good does not yet lead, is evident from the representation of Dan, as those who are in truth and not yet in good (see n. 6396); and from the signification of a serpent, as reasoning from sense, of which in what follows; and from the signification of way, as truth (n. 627, 2333). Thus by Dan being a serpent upon the way, is signified their reasoning about truth,
2 because good does not yet lead. The quality of that reasoning and of the truth thence, will be told in what follows. That a serpent is reasoning from what is of sense, is because the interiors of man are represented in heaven by various animals, and hence in the Word the like are signified by the same animals. The sensuals of man were represented by serpents, because sensuals are the lowest things in man, and relatively earthly, and as it were creeping — as may also be evident from the forms through which sensuals flow, of which, by the Divine mercy of the Lord, elsewhere. Hence those sensuals were represented by serpents, and even the Lord's Divine sensual was represented
3 by the brazen serpent in the wilderness (n. 4211); and prudence and circumspection, in externals, is signified by serpents in Matthew: *Be ye wise as serpents, and harmless as doves* (x. 16). But when man is in the sensual, remote from the internal, as are those who are in truth and not yet in good, and speaks from the sensual, then by the serpent is signified reasoning; here therefore, where Dan is treated of, is signified reasoning as to truth, because good does not yet lead. In other cases malice, cunning, and deceit, are signified by serpents, but by poisonous serpents, as by vipers and the like, the reasoning of which is poison. That the serpent is reasoning from the sensual, may be seen above (n. 195–197); also that the serpent is all evil in general, and that evils are distinguished by different kinds of serpents (n. 251, 254, 257).

6399. *An arrow-snake upon the path.* That this signifies reasoning from truth about good, is evident from the signification of an arrow-snake, as reasoning about good — of which presently; and from the signification of path, as truth (n. 627, 2333, 3477). An arrow-snake upon the path, is reasoning from truth as to good, because by a serpent is signified reasoning, thus by an arrow-snake the reasoning which leaps, namely, from truth to good; for truth with those who are represented by Dan, is beneath, and good is above.

6400. *Biting the horse's heels.* That this signifies the fallacies from lowest nature, is evident from the signification of biting, as clinging to and thereby hurting; and from the signification of a horse's heels, as fallacies from lowest nature; for the heel is the lowest natural and corporeal (see n. 259, 4938–4952), and a horse is the intellectual (n. 2761, 2762, 3217, 5321, 6125); here a horse means fallacies, because it is the intellectual of the lowest natural or sensual. That they who are in truth and not yet in good, are in fallacies from lowest nature, may be evident from this, that truth is not in any light, unless good be with it, or in it; for good is like flame which emits light from itself, and when good meets with any truth, it not only illuminates it, but also introduces it into its own light to itself. They therefore who are in truth and not yet in good, are in shade and darkness, because truth has no light from itself, and the light which they have from good is faint, as a light which is going out. Therefore when such think and reason about truth, and from truth about good, they are like those who in darkness see phantoms, and believe them to be real bodies; or who in shade see marks on a wall, and by fantasy make of them some image, as of a man or animal; and yet when light comes, they are seen to be mere marks without any form; so is it with truths with those who are in truths and not in good, for they see as truths those things which are not truths, which are rather

to be likened to phantoms, and to marks on a wall. From such also as have been in some truth from the Word, but not in good, all heresies within the church have arisen, for what was heretical appeared to them altogether true; in like manner falsities within the church. That they who have taught these have not been in good, may be evident from this, that they have cast the good of charity far behind the truth of faith, and have in part devised truths
2 which do not at all agree with the good of charity. It is said that they who are in truth and not yet in good, reason about good and truth from fallacies from lowest nature, and so what is meant by fallacies must be told. Let the life of man after death be taken for an example: they who are in fallacies from lowest nature, as are those who are in truth and not yet in good, do not believe that there is anything living in man except his body, nor that when man dies he can rise again, unless he again receives his body. If they are told that there is an interior man which lives in the body, and is raised up by the Lord when the body dies, and that the man when raised has a body such as spirits or angels have, and that he sees, hears, speaks, is in company with others, and appears to himself wholly a man, like a man in the world, they cannot comprehend. Fallacies from lowest nature make them believe such things impossible, chiefly because they do not see them with the eyes
3 of their body. Such persons also when they think of the spirit or soul, can form no idea at all of it, except such as they form of things unseen in nature, whence they make it either a mere breath, or aerial, or ethereal, or as a flame, some a mere thinking faculty, which has scarcely any vitality until it is again joined to the body. They think so because all interiors are in shade and darkness to them, and externals only in light. Hence it is plain how easily they may fall into error; for if they think only of the body how it shall be again put together, and of the destruction of the world that for so many ages it has been expected

in vain, and of brute animals that they have a life not unlike the life of man, and that no dead appear and declare the state of their life — when they think these and other things, they easily recede from belief in the resurrection; and so in other cases; and this for the reason that they are not in good, and by good in light. Because their state is such, it is also said, "And his rider shall fall backward. I wait for Thy salvation, O Jehovah." By this is signified that hence comes receding, unless the Lord brings aid.

6401. *And his rider falleth backward.* That this signifies that hence comes receding, is evident from the signification of falling backward, as receding, namely, from truth; and from the signification of rider, as he who is in fallacies from lowest nature — that those fallacies are signified by the horse, may be seen above (n. 6400); therefore by rider are signified they who are in fallacies; how this case is, has just been shown. Because by Dan are signified those within the church who are such as were described above (n. 6400), and who thus are among the last in the Lord's kingdom, therefore by Dan are also signified those who from fallacies produce falsities and spread them about. Their falsities are also called horses, and their reasonings about truth and good, serpents, in Jeremiah: *The snorting of his horses was heard from Dan; at the sound of the neighing of his strong ones the whole land trembled; and they are come and have devoured the land and the fulness thereof, the city and those that dwell therein. For, behold, I send among you serpents, vipers, which will not be charmed; and they shall bite you* (viii. 16, 17).

6402. *I wait for Thy salvation, O Jehovah.* That this signifies unless the Lord brings aid, is evident from the signification of waiting for salvation, as here bringing aid. That Jehovah is the Lord, may be seen above (n. 1343, 1736, 2156, 2329, 2447, 2921, 3023, 3035, 5663, 6303). In regard to aid which the Lord brings, when they recede who are in truth and not yet led by good, which is signified

by the rider falling backward and waiting for the salvation of Jehovah, it is to be known that they look downward or outward, for they are not yet in good; but they who are in good, as are the regenerate, look upward or inward; for when man is being regenerated, the order is thus changed. As they who are in truth and not yet in good, look downward or outward, therefore also they are among those who belong to the province of the outer skin in the Greatest Man; for the outer skin is turned outward from the interiors of the body, and takes its sense of touch from what is without, but not sensibly from what is within; hence it is plain that they are in the Lord's kingdom, because also in the Greatest Man, but in its outmost parts. As to those who constitute the skin, see above (n. 5552–5559).

6403. Verse 19. *Gad, a troop shall ravage him, and he shall ravage the heel.* "Gad" signifies works from truth and not yet from good; "a troop shall ravage him" signifies works without judgment, that they will drive away from the truth; "and he shall ravage the heel" signifies disorder thence in the natural.

6404. That *Gad* signifies works from truth and not yet from good, is evident from the representation of Gad, as works (see n. 3934, 3935) — here works from truth, and not yet from good, as is plain from the description in the internal sense. This also follows in order, for by Dan just above are represented those who are in truth and not yet in good (n. 6396); here now by Gad are represented those who are in works from truth and not yet from good. The quality of those works will be now shown.

6405. *A troop shall ravage him.* That this signifies works without judgment, that they will drive away from the truth, is evident from the signification of a troop, as works (see n. 3934), here works without judgment; for they who do works from truth and not yet from good, have obscure understanding, but they who do works from good, have the understanding enlightened, since good enlightens; for the

light of truth from the Lord flows into the intellectual through good, and thus into truth, but not into truth immediately. It is as with the light of the sun — this light flows in by heat into subjects of the vegetable kingdom, trees, plants, and flowers, and causes them to grow and flourish, but not immediately; for when the light flows in without heat, as in winter, nothing grows and flourishes. Ravaging also signifies driving away from the truth. But 2
who they are that are here signified by Gad, shall be told. They are such as fall into illusion as to truth, and yet do works from such illusion, thus works not of truth, still less of good. By such works they are driven away from truth, for as soon as a man who is in truth and not yet in good brings anything into act from his religion, he afterward defends it as if it were the very truth, and abides in it, nor does he admit any amendment of it, except so far as he comes into good; for by act he imbues himself with it and loves it. Thus works drive him away from truth. Besides, he believes those things to be truths which are not truths, for these also, like those signified by Dan, judge from the sensual, thus without judgment. Let this be illustrated by examples: he who counts every one equally his neighbor, and thus does good to the evil equally with the good, and by thus conferring benefits on the evil does harm to others, when he has committed such acts repeatedly, afterward defends them, saying that every one is his neighbor, and that it is not his concern what his quality is, but only to do him good; thus he does works without judgment, and also contrary to the truth itself; for the truth itself is that all are the neighbor, but in different degree, and that they are the neighbor more than others who are in good (see n. 2417, 3419, 3820, 5025). By Gad also are signi- 3
fied those who place the all of salvation in works alone, as the Pharisee, of whom the Lord says in the parable: The Pharisee standing by himself thus prayed, *God, I thank Thee that I am not as other men, extortioners, unjust, adul-*

terers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess (Luke xviii. 11, 12) — thus accounting externals as the veriest truths. They who are such are also in the Lord's kingdom, but on the threshhold, and therefore the Lord says, *I say unto you*, the Publican *went down to his house justified rather than* the Pharisee (verse 14) — thus that the Pharisee also went down justified, because he had done works from obedience to command. In a word by Gad are represented those who call that truth which is not truth, and from that which is not truth do works; hence their works are as the truths, for works are nothing but the will and understanding in act; what saves them is the intention of doing good, and some-
4 thing of innocence in ignorance. They who are in external works from that which is not truth, which they believe to be truth, are signified by Gad also in Isaiah: *Ye that forsake Jehovah, that forget the mountain of My holiness, that prepare a table for Gad, and that fill a drink-offering unto Meni* (xlv. 11). To prepare a table for Gad, is to be in works alone. And in Jeremiah: *Against the sons of Ammon, thus saith Jehovah:* [*Are there no sons*] *to Israel? hath he no heir? wherefore doth his king inherit Gad, and his people dwell in the cities thereof?* (xlix. 1.) To inherit Gad is to live in works from that which is not truth; the sons of Ammon are they who falsify truths, and live according to them when falsified (n. 2468), to whom these things as to Gad are applied by the prophet.

6406. *He shall ravage the heel.* That this signifies want of order thence in the natural, is evident from the signification of ravaging, as disturbing from truth (see just above, n. 6405), thus disturbing order, or causing a want of order; and from the signification of heel, as the lowest natural (n. 259, 4938–4952). Hence it is plain that by, he shall ravage the heel, is signified a want of order in the natural. They who do works from truth and not yet from good, must needs cause in their natural a want of order, for

works affect the natural. Consequently they must so far close for themselves their interiors; for the plane in which interiors terminate, is the natural, and if this be without order, that which flows in from the interiors becomes without order also. And that which is without order, is dark and opaque, so that they cannot see what is truth, but in that opacity and darkness they seize for truth what is not truth, and from this that is not truth do their works. Moreover works are of greatest necessity, for they are charity and faith in effect and in life, and who cannot see that without them there is no charity. Works are nothing but good itself and truth in outward form; for good which is of the will, and truth which is of the understanding, when put forth into act, are called works; hence it is plain, that as the good and truth are, such are the works.

6407. Verse 20. *As for Asher, his bread shall be fat, and he shall yield a king's dainties.* "As for Asher" signifies the blessedness of the affections; "his bread shall be fat" signifies what is enjoyable from good; "and he shall yield a king's dainties" signifies what is pleasant from truth.

6408. *As for Asher.* That this signifies the blessedness of the affections, namely, the celestial affections which are of love to the Lord and of charity toward the neighbor, is evident from the representation of Asher, as the happiness of eternal life, and the blessedness of affections (see n. 3938, 3939). Asher also is so named from blessedness. This blessedness cannot easily be described, because it is internal, and seldom manifests itself with any one in the body, thus seldom to the sense. For man, during his life in the body, has distinct sensation of what takes place in the body, but a very obscure one of what takes place in his spirit, since worldly cares while man is in the body impede. The blessedness of the affections cannot flow so far as into bodily sense, where those cares are, unless natural and sensual things have been reduced to agreement with the

interiors, and even then only obscurely, as a tranquillity from contentment of mind; but after departure from this life it manifests itself, and is perceived as something blessed and happy, and then affects both interiors and exteriors. In a word, the blessedness of celestial affections is that of the soul or spirit itself, flowing in by an internal way, and penetrating toward the body, where it is received so far as the enjoyments of natural and sensual loves do not stand
2 in the way. This blessedness is not at all given with those who are in the enjoyment of the love of self and of the world, for these loves are totally opposite. Therefore also they who are in these loves cannot at all comprehend that there is any blessedness except that of being exalted to dignities, being worshipped as deities, abounding in riches, and possessing greater wealth than others. If they are told that the enjoyment from these loves is external, and perishes with the body, and that what remains in the mind is turned after death into sadness and gloom, such as prevail in the hells, and that there is an internal enjoyment which is the satisfaction and happiness enjoyed by those who are in heaven, these things they do not at all comprehend, because the external reigns with them and the internal is closed. From this it may be known what is meant by the blessedness of the affections, which is signified by Asher.

6409. *His bread shall be fat.* That this signifies enjoyment from good, is evident from the signification of fat, as enjoyment; for by fatness is signified what is celestial or the good of love (see n. 353, 5943); but when the word fat is used, and is joined to bread, which signifies the good of love, then by fat is signified the enjoyment of that love. That bread signifies the good of love, may be seen above (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915).

6410. *And he shall yield a king's dainties.* That this signifies what is pleasant from truth, is evident from the signification of dainties, as what is pleasant; and from the

signification of a king, as truth (see n. 1672, 1728, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148); thus yielding a king's dainties is what is pleasant from truth. Mention is made of both enjoyment from good and pleasantness from truth, on account of the heavenly marriage in everything of the Word (n. 6343). The enjoyment from good and the pleasantness from truth which cause blessedness in heaven, do not consist in idleness, but in activity; for what is enjoyable and pleasant in idleness, becomes unenjoyable and unpleasant; but what is enjoyable and pleasant in activity, endures and continually elevates, and causes blessedness. Activity with those in heaven consists in performing uses, which to them is enjoyment from good, and in enjoying truths with a view to use, which to them is pleasantness from truth.

6411. Verse 21. *Naphtali is a hind let loose, giving goodly words.* "Naphtali" signifies the state after temptations; "is a hind let loose" signifies the freedom of natural affection; "giving goodly words" signifies gladness of the mind.

6412. That *Naphtali* signifies the state after temptations, is evident from the representation of Naphtali, as temptation, and also the state after temptation (n. 3927, 3928). Naphtali is also so named from struggles, which in the spiritual sense are temptations.

6413. *Is a hind let loose.* That this signifies the freedom of natural affections, is evident from the signification of a hind, as natural affection — of which below; and from the signification of being let loose, as freedom, for a hind let loose has freedom. Deliverance from a state of temptations is compared to a hind let loose, because the hind is an animal of the forest, loving freedom more than other animals, in which the natural also resembles it; for this loves to be in the enjoyment of its affections, consequently in freedom, for freedom is of the affections. That by a hind is signified natural affection, is because it is among

the beasts which signify affections, as all those are which are for food and use, as lambs, sheep, goats, and kids, also oxen and cows. But these beasts also signify spiritual affections, because burnt-offerings and sacrifices were made of them, whereas hinds, because they were not so used, signified only natural affections. That beasts signify affections may be seen above (n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3519, 5198); as also that their signifying affections is from representatives in the
2 world of spirits (n. 3218, 5198). Natural affections are also signified by hinds in David: Jehovah *maketh my feet like hinds', and setteth me upon my high places* (Ps. xviii. 33). And in Habakkuk: *Jehovih, the Lord, is my strength, Who maketh my feet like hinds', and maketh me to walk upon my high places* (iii. 19.) To make the feet like hinds' means the natural in liberty of affections — that feet are the natural, see above (n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328). That to make the feet as hinds' has this signification, may be evident from this, that to make the feet nimble and active to run like hinds' feet, is nothing spiritual; but that something spiritual is involved, is plain from what immediately follows, that Jehovah will set him and cause him to walk upon his high places, whereby is signified spiritual affection, which is above the natural. So with this passage in Isaiah: *The lame shall leap as a hart* (xxxv. 6), for by the lame is signified one who is in
3 good, but not yet genuine (n. 4302). So in David: *As the hart panteth after the water brooks, so panteth my soul after Thee* (Ps. xlii. 1). Hart is here affection for truth; panting for the water brooks for desiring truths. That waters are truths, may be seen above (n. 2702, 3058, 3424,
4 4976, 5668). And in Jeremiah: *From the daughter of Zion all her honor is departed; her princes are become like harts, they have found no pasture* (Lam. i. 6) — where the daughter of Zion stands for affection for good, which affection is of the celestial church (n. 2362); princes for the

primary truths of that church (n. 1482, 2089, 5044), which are compared to harts, whereby are signified affections for natural truth; and by the harts not finding pasture, are signified natural affections without truths and their goods. That a pasture is truth and the good of truth, which sustain the spiritual life of man, see above (n. 6078, 6277). So by hinds in Jeremiah: *The earth is crumbled, for that* 5 *no rain hath been in the land, the plowmen were ashamed, they covered their heads. Yea, the hind also in the field calved, but forsook it, because there was no grass* (xiv. 4, 5). Hind is here affection for natural good; calving in the field is joining natural affections with spiritual which are of the church; but because those affections were without truths and goods, it is said that she forsook, because there was no grass. Every one may see that there is an internal sense in what is here said concerning the hind; for without an internal sense what could be here meant by the hind calving in the field, but forsaking, because there was no grass? In like maner in David: *The voice of Jehovah* 6 *hath made the hinds to calve, and strippeth the forests bare; but in His temple every one saith, Glory* (Ps. xxix. 9). That there is an internal sense which is spiritual, in "the voice of Jehovah hath made the hinds to calve," is manifestly evident from this, that immediately afterward it is said, "but in His temple every one saith, Glory," which words do not combine with those which precede concerning hinds and forests, without a spiritual sense.

6414. *Giving goodly words.* That this signifies gladness of the mind, is evident from the signification of goodly words, as gladness of mind; for all discourse proceeds from the mind, and when the mind is glad and cheerful, it speaks goodly words. That after temptations there is gladness and enjoyment, see above (n. 1992, 3696, 4572, 5628).

6415. From what was said by Israel in this prophecy concerning Dan, Gad, Asher, and Naphtali, it is very plain that there is an internal sense, and that without that sense

scarcely anything can be understood and known — as that Dan shall be a serpent upon the way, an arrow-snake upon the path, biting the horse's heels, and that his rider shall fall backward; that a troop shall ravage Gad, and he shall ravage the heel; that Asher's bread shall be fat, and he shall yield a king's dainties; and that Naphtali is a hind let loose, giving goodly words. Who can know what these things mean, without the key from the internal sense? That they were not said of the sons of Jacob, nor of the tribes, may be evident from this, that nothing of the sort here described befell them in the end of days, when yet Israel says that he would tell them what should befall them (verse 1); and as they were not said concerning them, it follows that they were said of such things as are represented by them, the nature of which has been unfolded above.

6416. Verses 22–26. *Joseph is the son of a fruitful one, the son of a fruitful one by a fountain, the daughters go upon the wall. And they grieve him, and shoot at him, and the archers hate him. And he shall sit in the strength of his bow, and the arms of his hands are made strong by the hands of the Mighty One of Jacob; from thence is the shepherd, the stone of Israel. By the God of thy father, and He shall help thee, and with Shaddai, and He shall bless thee, with the blessings of heaven above, blessings of the deep that lieth beneath, blessings of the breasts, and of the womb. The blessings of thy father shall prevail above the blessings of my progenitors, even to the desire of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of the Nazarite of his brethren.* "Joseph is the son of a fruitful one" signifies the spiritual church, in the supreme sense the Lord as to the Divine spiritual; "the son of a fruitful one by a fountain" signifies fruitfulness from truth from the Word; "the daughters go upon the wall" signifies for fighting against falsities. "They grieve him" signifies resistance from falsities; "and shoot at him" sig-

nifies that they fight from them; "and the archers hate him" signifies with all enmity. "And he shall sit in the strength of his bow" signifies that he is safe by the combating truth of doctrine; "and the arms of his hands are made strong" signifies the power of combating; "by the hands of the Mighty One of Jacob" signifies by the omnipotence of the Lord's Divine Human; "from thence is the shepherd, the stone of Israel" signifies that hence is all good and truth of the spiritual kingdom. "By the God of thy father, and He shall help thee" signifies the God of the Ancient Church; "and with Shaddai" signifies the Lord the benefactor after temptation; "and He shall bless thee, with the blessings of heaven above" signifies with good and truth from the interior; "blessings of the deep that lieth beneath" signifies with knowledge in the natural; "blessings of the breasts" signifies with affections for good and truth; "and of the womb" signifies their conjunction. "The blessings of thy father shall prevail above the blessings of my progenitors" signifies that that church has spiritual good from the natural, not from the rational; "even to the desire of the everlasting hills" signifies to celestial mutual love; "they shall be on the head of Joseph" signifies as to the interiors; "and on the crown of the head of the Nazarite of his brethren" signifies as to exteriors.

6417. *Joseph is the son of a fruitful one.* That this signifies the spiritual church, in the supreme sense the Lord as to the Divine spiritual, is evident from the representation of Joseph, as in the supreme sense the Lord as to the Divine spiritual, in the internal sense the spiritual kingdom and the good of faith, and in the external sense fruitfulness and multiplication (see n. 3969, 3971); and because Joseph is the fruitfulness of good and the multiplication of truth, he is called the son of a fruitful one. By Joseph is here described the Lord's spiritual kingdom, and above by Judah His celestial kingdom; for there are two kingdoms which constitute heaven, the celestial and the spiritual.

The celestial kingdom constitutes the inmost or third heaven, the spiritual kingdom the middle or second heaven. To the spiritual kingdom the Lord appears as the moon, but to the celestial kingdom as the sun (n. 1053, 1521, 1529–1531, 4060). It is said that by Joseph in the supreme sense is represented the Lord as to the Divine spiritual, but the case is this: the Lord is nothing else than Divine good; what proceeds from His Divine good and flows into heaven, in His celestial kingdom is called the Divine celestial, and in His spiritual kingdom the Divine spiritual; thus the Divine celestial and the Divine spiritual are so called in respect to reception.

6418. *The son of a fruitful one by a fountain.* That this signifies fruitfulness from truth from the Word, is evident from the signification of a son, as truth (see n. 489, 491, 533, 2623, 2803, 2813, 3373, 3704); and from the signification of a fruitful one, as fruitfulness from truth — for fruitfulness, like birth and nativity, in the spiritual sense is of truth and good (n. 1145, 1255, 3860, 3868, 4070, 4668, 5598); and from the signification of a fountain, as the Word (n. 2702, 3424, 4861). Hence it is evident that by the son of a fruitful one by a fountain, is signified fruitfulness from truth from the Word. They who are of the Lord's spiritual church, which church is here represented by Joseph, from truth from the Word learn to know what is good, and thus by truth are introduced into good; hence they have fruitfulness which is signified by a fruitful one.

6419. *The daughters go upon the wall.* That this signifies for fighting against falsity, is evident from the signification of a daughter, as the church (see n. 2362, 3963); here the spiritual church, because this is the subject here; and from the signification of going upon the wall, as fighting against falsity — as is plain from what follows: "They grieve him, and shoot at him, and the archers hate him; and he shall sit in the strength of his bow," whereby is
2 signified the combat of falsity against truth. To "go upon

the wall" is said because in the internal sense the subject is the assault on truth by falsities, and the defence of truth against falsity; for the spiritual church, which is represented by Joseph, is continually assaulted, but the Lord continually defends it. Hence in the Word that church is compared to a city, which has a wall, outworks, gates, and bolts; and by the assaults on that city are described the assaults on truth by falsities; hence also a city signifies doctrines (n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493), and its wall the truths of faith which defend it, and in the opposite sense the falsities which are destroyed. That a wall signifies the truths of faith which defend, is plain in Isaiah: *We have a strong city; salvation will He appoint for walls and bulwarks. Open ye the gates, and the just nation which keepeth faithfulness may enter in* (xxvi. 1). Again: *Thou shalt call thy walls Salvation, and thy gates Praise* (lx. 18). Again: *Behold I have graven thee upon the hands, thy walls are continually before Me* (xlix. 16) — where walls are the truths of faith. Again: *I have set watchmen upon thy walls, O Jerusalem; they shall not be silent all the day and the night, ye that are the remembrances of Jehovah* (lxii. 6) — where the sense is the same. And in Jeremiah: *Thus saith Jehovah* of Hosts . . . *I will turn back the weapons of war . . . wherewith ye fight against the king of Babylon . . . besieging you without the wall. . . . I Myself will fight against you with an outstretched hand* (xxi. 4, 5). Again: *Jehovah hath purposed to destroy the wall of the daughter of Zion. . . . He hath made the rampart and wall to lament; they languish together. Her gates are sunk into the earth; He hath destroyed and broken her bars* (Lam. ii. 8, 9). In Ezekiel: *The sons of Arvad and thine army were upon thy walls round about; and the Gammadim were in thy towers: they hanged their shields upon thy walls round about, they have perfected thy beauty* (xxvii. 11) — speaking of Tyre, by which are signified the knowledges of good and truth.

3 That such things are signified by a city and walls, may be very evident from the description of the holy Jerusalem coming down out of heaven, which was seen by John. That a new church is signified thereby, is plain from everything described, and by the wall thereof the Divine truth proceeding from the Lord. It is written of this in John: *The holy Jerusalem coming down from heaven . . . having a wall great and high; having twelve gates. . . . The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. . . . He that spake with me . . . measured the city* and its gates, *and the wall thereof.* The wall thereof *was a hundred forty and four cubits, which is the measure of a man, that is, of an angel. The building of the wall was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with every precious*
4 *stone* (xxi. 10–19). That the wall here is the Divine truth proceeding from the Lord and hence the truth of faith from the good of charity, is plain from everything said concerning the wall — as that it had twelve foundations and in them the names of the twelve apostles of the Lamb — for by twelve are signified all (see n. 3272, 3858, 5913), by the wall and its foundations the truths of faith, as by the twelve apostles (n. 3488, 3858, 6397); also that the wall was one hundred and forty-four cubits — for by that number the same is signified as by twelve, namely, all, for it is twelve multiplied into twelve, and because that number when applied to a wall signifies all the truths and goods of faith, it is added that it is the measure of a man, that is, of an angel; and also that the building of the wall was jasper and its foundations adorned with every precious stone, for by jasper and precious stones are signified the
5 truths of faith (n. 114). That a wall in the opposite sense signifies the falsities which are destroyed, is plain from the following: *A day of tumult in the valley of vision; the Lord Jehovih of Hosts destroyeth the wall, and there is a crying*

to the mountain; for Elam hath borne the quiver, with chariots of men and horsemen, the horsemen placing have placed themselves even at the gate (Isa. xxii. 5–7). Again: *The fortress of the refuge of thy walls shall He bring down, lay low, and bring to the earth, even to the dust* (xxv. 12). And in Jeremiah: *Go ye up upon her walls, and throw down* (v. 10). Again: *I will kindle a fire in the wall of Damascus, which shall devour the palaces of Benhadad* (xlix. 27). Again: *Set up a standard against the walls of Babylon, strengthen the watch, set the watchmen* (li. 12). And in Ezekiel: *They shall destroy the walls of Tyre, and break down her towers; and I will scrape her dust from her, and make her a bare rock* (xxvi. 4).

6420. *And they grieve him.* That this signifies resistance from falsities, is evident from the signification of grieving, as resistance, for in proportion as the resistance is great, the grieving is great, during the combat now treated of. That resistance is from falsities, is plain from what follows.

6421. *And shoot at him.* That this signifies that from them they fight, is evident from the signification of shooting at, as fighting from falsities; for a bow signifies doctrine, and arrows or weapons those things which are of doctrine, thus the truths of doctrine with those who are in truths, and the falsities of doctrine with those who are in falsities (see n. 2686, 2709). That shooting is here fighting from falsities, is because the subject here is those who are in falsities.

6422. *And the archers hate him.* That this signifies with all enmity, is evident from the signification of hatred, as all enmity — for he who holds any one in hatred persecutes him with all enmity, so far as he is able; and from the signification of archers, as here they who are opposed to those of the spiritual church, for a shooter with a bow, or an archer, is the spiritual man, because a bow signifies the doctrines of the spiritual church (see n. 2686, 2709).

Hence a shooter with a bow, or an archer, in the opposite sense, is one who as an enemy fights with the spiritual man. That a shooter with a bow, or an archer, is the spiritual man, may be seen above (n. 2686, 2709). Hence it is plain that by the archers holding him in hatred, is signified that they who are in falsities persecute with all enmity the man of the spiritual church.

6423. *And he shall sit in the strength of his bow.* That this signifies that he is safe by the combating truth of doctrine, is evident from the signification of sitting, as being safe, for he who sits in strength is safe; and from the signification of bow, as doctrine (see n. 2686, 2709). The strength of doctrine is truth, for doctrine in which there is no truth, is of no avail; that truth has power and strength, see above (n. 878, 3091, 4931, 4934, 4937, 6344). Truth is mighty because good acts by truth; for good is such that nothing of evil or of falsity can come near it, thus none of the infernal crew, which flies to a great distance when good approaches, or an angel who is in good. But that good may fight with that crew which is with man from hell, and protect him in every way, and also protect the spirits who come recently from the world, and likewise those who are in the lower earth, it acts by truth, for thus it can approach.

2 How much power is in truth, has been made evident to me by what has been given me to see in the other life. A certain one who was in natural truth, because when he lived in the world he lived in justice, passed through several hells, and thence spoke with me and described them; he was in such power and strength that the infernal spirits could not at all infest him, so that he passed safe from one to another — which is altogether impossible for those who are not in truth. From these things it is plain that by sitting in the strength of a bow, is signified being safe by the truth of doctrine; that it is by truth combating, follows from what goes before, where it is said that they shoot at him and the archers hate him.

6424. *And the arms of his hands are made strong.* That this signifies the power of combating, is evident from the signification of arms and hands, as power, (see n. 878, 3091, 3387, 4931–4937, 5327, 5328, 5544); that it is the power of combating, is clear, because combat is what is spoken of.

6425. *By the hands of the Mighty One of Jacob.* That this signifies by the omnipotence of the Lord's Divine Human, is evident from the signification of hands, as power—of which just above (n. 6424), and in the supreme sense, in which the Lord is spoken of, as omnipotence (n. 878, 3387, 4592, 4933); and from the signification of the Mighty One of Jacob, as the Lord's Divine natural, thus His Divine Human (see n. 1893, 3305, 3576, 3599, 4286, 4538, 6098, 6185, 6276). That it is the Lord Who is meant by the Mighty One of Jacob, is plain also in David: *Who sware unto Jehovah, he vowed unto the Mighty One of Jacob: Surely I will not come into the tent of my house . . . until I find out a place for Jehovah, tabernacles for the Mighty One of Jacob* (Ps. cxxxii. 2, 3, 5). And in Isaiah: *That all flesh may know, that I Jehovah am thy Saviour, and thy Redeemer, the Mighty One of Jacob* (xlix. 26). Again: *Hear, O Jacob My servant, and Israel whom I have chosen . . . I will pour My spirit upon thy seed, and My blessing upon thy sons. . . . One shall say, I am Jehovah's, and another shall call Himself by the name of Jacob, and another shall subscribe with his hand unto Jehovah, and shall surname himself by the name of Israel* (xliv. 1, 3, 5). That Israel also in the supreme sense is the Lord, is evident in Hosea: *When Israel was a child, then I loved him, and called My son out of Egypt* (xi. 1). That it is the Lord Who is here meant by Israel, is evident in Matthew: Joseph went with the boy into Egypt, *that it might be fulfilled which was spoken . . . by the prophet . . . Out of Egypt have I called My Son* (ii. 14, 15).

6426. *From thence is the shepherd, the stone of Israel.*

That this signifies that hence is all good and truth of the spiritual kingdom, is evident from the signification of shepherd, as one who leads to the good of charity by the truth of faith (see n. 343, 3795, 6044); here in the supreme sense, because the Lord is treated of, it means good and truth itself; from the signification of stone, as truth (see n. 1298, 3720, 3769, 3771, 3773, 3789, 3798); and from the representation of Israel, as the spiritual church (see n. 3305, 4286); for Israel is spiritual good, or the good of truth (n. 4286, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and because the good of truth is the very essential of the spiritual church, therefore by Israel the spiritual church is signified, and in a higher sense the
2 Lord's spiritual kingdom. From these things it is plain that by thence is the shepherd, the stone of Israel, is signified that hence is all the good and truth of the Lord's spiritual kingdom. That the stone of Israel in the supreme sense is the Lord as to the truth of His spiritual kingdom, is because by stone in general is signified the temple, and specifically its foundation, and by the temple is signified the Lord's Divine Human — as is evident from John (ii. 19, 21) — and also by its foundation (Matt. xxi. 42, 44; and Isa. xxviii. 16). That stone in the supreme sense is the Lord as to the Divine truth of His spiritual kingdom, is plain from David: *The stone which the builders rejected, is become the head of the corner. This was from Jehovah; it is marvellous in our eyes* (Ps. cxviii. 22, 23). That the stone here is the Lord, is evident in Luke: *It is written, The stone which the builders rejected, the same* is become *the head of the corner. Whosoever shall fall upon that stone, shall be broken; but upon whomsoever it shall fall, it will grind him to powder* (xx. 17, 18). These things the Lord speaks concerning Himself. And in Isaiah: *Let Him be your fear, and let Him be your dread. For He shall be for a sanctuary, although a stone of stumbling, and a rock of offence, to the two houses of Israel. . . .*

Many among them shall stumble, and fall, and be broken (viii. 13–15) — where the subject is the Lord. Again: *Thus said the Lord Jehovih, Behold, I lay for a foundation in Zion a stone, a tried stone, a precious corner, of sure foundation; he that believeth shall not make haste* (xxviii. 16). In Zechariah: *Jehovah of Hosts shall visit His flock, the house of Judah, and shall make them as a horse of glory in war. From Him shall come forth the corner stone, from Him the nail, from Him the battle bow* (x. 3, 4). In 3
Daniel: *Thou sawest till that a stone was cut out without hands, and it smote the image upon its feet, that were of iron and clay, and brake them in pieces. . . . The stone that smote the image, became a great rock, and filled the whole earth. . . . The God of heaven shall set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; it shall break in pieces and consume all these kingdoms, but itself shall stand forever. Forasmuch as thou sawest, that a stone was cut out of the rock, without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold* (ii. 34, 35, 44, 45). Here by a stone in the supreme sense is meant the Lord, and in the respective sense His spiritual kingdom; the stone's being cut out of a rock signifies that it was from the truth of faith, for this is signified in the Word by a rock; and because the truth of faith is signified by stone and rock, the Lord's spiritual kingdom is also signified, for this is in the truth of faith, and thence in good. By the stone also upon which Jacob slept, and which he 4
afterward set up for a pillar, the like is signified, of which it is written: *Jacob awoke out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not. And he feared, and said, How terrible is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had placed for his pillows, and set it up for a pillar, and poured oil upon the head of it. . . .* And

he said, *This stone which I have set up for a pillar, shall be God's house* (Gen. xxviii. 16–18, 22). That by a stone in the supreme sense the Lord was understood by the ancients, and in the respective sense His spiritual kingdom, is also clear in Joshua: Joshua set up a stone *under the oak that was in the sanctuary of Jehovah. And Joshua said unto all the people, Behold, this stone shall be to us for a witness; for it hath heard all the words of Jehovah, which He spake unto us; and it shall be for a witness against you, lest ye deny your God* (xxiv. 26, 27).

6427. What is contained in these two verses in the internal sense, is plain from what has been unfolded; but yet these things cannot but be obscure, unless the nature of the spiritual kingdom is known. This kingdom consists of those who are in the truth of faith, but who make this the truth of life, and thus good; for the truth of faith, when it is made the rule of life, becomes good, and is called the good of truth, but is in its essence truth in act. The truth of faith in the Lord's spiritual church is various, for that is called truth in one church, which in another is said not to be truth, and this according to the doctrine of each; thus their doctrines are what they call truths. These truths are what are conjoined to good and make the good of the spiritual church; and thus its good becomes such
2 as is its truth, for good has its quality from truths. Hence it may be evident that the good of the spiritual church is impure, and because it is impure, the spiritual cannot be admitted into heaven except by Divine means. The veriest Divine medium was that the Lord came into the world and made the Human in Himself Divine; by this the spiritual are saved. But because the good with them is impure, they cannot but be infested by evils and falsities, and thus be in combats; but the Lord provides that by those combats the impurity in them may gradually be purified, for the Lord fights for them. This is what is signified by the daughters going upon the wall, and by grieving him,

and shooting at him, and the archers hating him; and by sitting in the strength of his bow, and the arms of his hands being strengthened by the hands of the Mighty One of Jacob, whence is the shepherd, the stone of Israel. See what 3 has been before said concerning those who are of the spiritual church, namely, that they are in obscurity as to truth and its good (n. 2708, 2715, 2718, 2831, 2935, 2937, 3241, 3246, 3833, 6289); that this obscurity is illumined by the Lord's Divine Human (n. 2716); that before the Lord's coming there was not such a spiritual kingdom as after His coming (n. 6372); that the Lord came into the world that He might save the spiritual; and that they are saved by the Lord's Divine Human (see n. 2661, 2716, 2833, 2834, 3969). Hence also it is plain that by the arms of his hands being strengthened by the hands of the Mighty One of Jacob, whence is the shepherd the stone of Israel, is signified the power of combating from the omnipotence of the Lord's Divine Human, whence is all the good and truth of the spiritual kingdom (n. 6424–6426).

6428. *By the God of thy father, and He shall help thee.* That this signifies that He is the God of the Ancient Church, is evident from the representation of Jacob, who is here the father, as the Ancient Church (n. 4439, 4514, 4680, 4772). This church was a spiritual church, and in it the Lord was worshipped, Who is here meant by the God of the Ancient Church, from Whom is help in the combats spoken of above.

6429. *And with Shaddai.* That this signifies the Lord the benefactor after temptations, is evident from the signification of Shaddai, the Lord being so called in respect to temptations, and to benefactions after temptations (see n. 1992, 3667, 4572, 5628).

6430. *And He shall bless thee, with the blessings of heaven above.* That this signifies with good and truth from the interior, is evident from the signification of blessings, as the multiplication of truth and the increase of good,

blessing in the spiritual sense being nothing else; and from the signification of heaven above, as from the interior. For the heaven of man is in his interiors, since the man who is in the good of life is as to his interiors in society with angels, thus in heaven, and as to his exteriors in society with men, thus in the world. Therefore when man receives good and truth, which flow in from the Lord through heaven from the interior, he is then blessed with the blessings of heaven above.

6431. *Blessings of the deep, that lieth beneath.* That this signifies with knowledges in the natural, is evident from the signification of being blessed with blessings, as being given such things as are from the spiritual world; and from the signification of the deep, that lieth beneath, as knowledges in the natural. The natural is called the deep that lieth beneath in respect to the interiors, which are heaven (see above, n. 6430); and because the natural is signified by the deep that lieth beneath, knowledges are also signified, for they with their enjoyments are in the natural, and make its life, especially with the spiritual man, since he is introduced by knowledges into truths, and by truths into good. Thus it is plain that by being blessed with the blessings of the deep that lieth beneath, is signified to be given knowledges, thus truths, in the natural. By the deep are also signified knowledges in the natural, in the blessing of Joseph in Moses: *Blessed of Jehovah be his land; for the precious things of heaven, for the dew, for the deep that lieth beneath* (Deut. xxxiii. 13).

6432. *Blessings of the breasts.* That this signifies with affections of good and truth, is evident from the signification of breasts, as affections for good and truth. That breasts are those affections is because they communicate with the organs of generation, and thereby also belong to the province of marriage love — concerning which see above (n. 5050–5062) — and marriage love corresponds to the heavenly marriage, which is the marriage of good

and truth, for marriage love descends from that marriage (n. 2618, 2728, 2729, 2803, 3132, 4434, 4835, 6179); hence by breasts are signified affections for good and truth. The same is also evident from this, that by breasts infants are nourished, and by this affection they signify the conjunction of marriage love with love toward offspring. Those 2
affections are also signified by breasts in Isaiah: *Thou shalt suck the milk of the Gentiles, and shalt suck the breasts of kings. . . . For brass I will bring gold, and for iron silver* (lx. 16, 17). To suck the breasts of kings stands for good from truth, since by kings are signified truths (see n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148). That by the milk of the Gentiles, and by the breasts of kings, some hidden thing, which is spiritual, is signified, is manifest, as otherwise they would be words without meaning; that good and truth are signified, is plain from what follows — For brass I will bring gold, and for iron silver; brass being natural good (n. 425, 1551), gold celestial good (n. 113, 1551, 1552, 5658), iron natural truth (n. 425, 426), and silver spiritual truth (n. 1551, 2954, 5658, 5112). And in Ezekiel: *In increase I made* 3
thee as the bud of the field, whence thou didst increase and grow up, and thou attainedst to ornament of ornaments; thy breasts were fashioned, and thy hair was grown (xvi. 7). This is said of Jerusalem, by which is here signified the Ancient spiritual Church; the breasts being fashioned stand for interior affections for good and truth; the hair growing for exterior affections which are of the natural; that hair is the natural as to truth, may be seen above (n. 3301, 5247, 5569–5573). That in these words there is a spiritual sense which does not appear in the letter, is plain; for without that sense what could be meant by saying of Jerusalem, that her breasts were fashioned, and her hair grown? Again in the same prophet: *There were two* 4
women the daughters of one mother, who committed whoredoms in Egypt; they committed whoredoms in their youth,

there were their breasts pressed, and there they bruised the teats of their virginity (xxiii. 2, 3). That the two women are Jerusalem and Samaria, is there said, by whom in the internal sense are signified churches; by their committing whoredoms in their youth with Egypt, is signified that they falsified the truths of the church by outward knowledges — that committing whoredom is falsifying truths, may be seen above (n. 2466, 4865), and that Egypt is knowledge (n. 1164, 1165, 1186, 1462, 5700, 5702); hence by their breasts being pressed, is meant that affections for good and truth were perverted by falsifications. That such things are signified by the whoredom of the women, and by the pressing of their breasts, may be evident to those who look
5 into the meaning of the description of those women. In Hosea: *Plead with your mother . . . let her put away her whoredoms from her face, and her adulteries from between her breasts; lest I strip her naked, and make her a wilderness, and set her as a land of drought, and slay her with thirst* (ii. 2, 3). Here the mother stands for the church (n. 289, 2691, 2717, 3703, 4257, 5581); whoredoms for falsifications of truth (n. 2466, 4865); adulteries for adulterations of good (n. 2466, 2729, 3399); hence adulteries from between the breasts stand for affections for good and truth adulterated, stripping naked for depriving of all truth (n 1073, 4958, 5433); making her as a wilderness, to set her as a land of drought, and to slay her with thirst,
6 means extinguishing all truth. Again: *Give them a miscarrying womb and dry breasts* (ix. 14) — where dry breasts are affections not for truth and good. And in Isaiah: *Rise up, ye women that are at ease; hear my voice, ye confident daughters; give ear unto my speech. . . . Strip you and make you bare, and gird upon the loins. They shall smite upon the breasts for the fields of pure wine, and the fruitful vine* (xxxii. 9, 11, 12) — where daughters stand for affections (n. 2362, 3024, 3963), being made bare for being deprived of truth (n. 1073, 4958, 5433), girding

themselves upon the loins for being in grief on account of lost good, smiting upon the breasts for being in grief on account of the lost good of truth. And because these things are signified, it is said for the fields of pure wine and the fruitful vine; for the field is the church as to good, thus the good of the church (n. 2971, 3196, 3310, 3766), and the vine is the spiritual church, consequently the good of truth (n. 5113, 6375, 6376). In the Apocalypse: *I* 7 *saw seven golden candlesticks; and in the midst of the seven candlesticks one like to the Son of Man, clothed with a garment down to the foot, and girded about at the breasts with a golden girdle* (i. 12, 13). The golden candlesticks are the truths of good; the Son of Man is the Divine truth; girded about at the breasts with a golden girdle, is the good of love. That these things which were seen by John involve what is of the Lord's kingdom and His church, every one may conclude from the sanctity of the Word; for what sanctity would there be in predicting concerning the kingdoms of the world? Hence it may be evident that heavenly things are signified by the candlesticks, and by the Son of Man being clad with a garment down to the feet, and being girded about at the breasts with a golden girdle. So in Luke: *A certain woman out of the people* 8 *lifted up her voice and said* concerning Jesus, *Blessed is the womb that bare Thee, and the breasts which Thou hast sucked. But* Jesus *said, Yea rather, blessed are they that hear the word of God and keep it* (xi. 27, 28). From the Lord's answer it is plain what is signified by a blessed womb, and what by breasts, namely, that they are signified who hear the Word of God and keep it; thus affections for truth are signified, which those have who hear the Word of God, and affections for good with those who keep or do it.

6433. *And of the womb.* That this signifies their conjunction, namely, the conjunction of good and truth, is evident from the signification of womb, as the inmost of

marriage love; and because marriage love exists from the heavenly marriage, which is the conjunction of good and truth, therefore by the womb this conjunction is signified. That the inmost of marriage love is signified by the womb, may be seen above (n. 4918); and that marriage love exists from the heavenly marriage, or the conjunction of good and truth in heaven (n. 2618, 2728, 2729, 2803, 3132, 4434, 4835, 6179).

6434. *The blessings of thy father shall prevail above the blessings of my progenitors.* That this signifies that that church has spiritual good from the natural, is evident from the representation of Joseph, as the spiritual church (see n. 6417); and from the representation of Israel, here the father, as spiritual good from the natural (n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and from the representation of Isaac and Abraham, here the progenitors, as in the supreme sense the Lord's internal Divine — Isaac the internal Divine Human, or the Divine Rational of the Lord (n. 1893, 2066, 2072, 2083, 3012, 3194, 3210); and Abraham the Lord's Divine itself (n. 2011, 3251, 3439, 4615); but in the respective sense Abraham and Isaac are the internal of the Lord's kingdom and church (n. 6098, 6185, 6276). From these things it may in some degree be seen what is signified by the blessings of thy father prevailing over the blessings of my progenitors, namely, that the spiritual church should have good from the natural or external man, but not from the rational or internal; for the good of the man of the spiritual church is in the natural, nor does it go farther, but the good of the celestial church is in the rational. That this is the meaning, cannot at all be known, unless it be known what Israel and Abraham and Isaac represent, also where and whence is the good of the spiritual church.

6435. *Even to the desire of the everlasting hills.* That this signifies to celestial mutual love, is evident from the signification of the everlasting hills, as what is of mutual

love — of which in what follows. That the spiritual church may come to that love, is signified by, even to the desire of the everlasting hills. Before it is shown from other passages of the Word, that by the everlasting hills is signified mutual love, it must first be told what is meant by the mutual love to which the man of the spiritual church, represented by Joseph, is desirous to come. From what has frequently been said and shown above, it may be evident that there are two kingdoms which constitute heaven, namely, the celestial kingdom and the spiritual kingdom. The difference between those two kingdoms is this. The internal good of the celestial kingdom is the good of love to the Lord, and its external is the good of mutual love; they who are of that kingdom are in the good of love, but not in the truth which is called the truth of faith; for this is in the good of that kingdom, so that it cannot be seen separately from good, and therefore they who are of that kingdom cannot even name faith (n. 202, 203, 4448), since with them instead of the truth of faith is the good of mutual love. But as to the spiritual kingdom, its internal is the good of charity toward the neighbor, while its external is the truth of faith. From this it may be evident what 2
difference there is between those two kingdoms, and also that they agree in this, that the external of the celestial kingdom coincides with the internal of the spiritual kingdom, by the medium which is called the celestial of the spiritual. For the external of the celestial kingdom, as said above, is the good of mutual love, and the internal of the spiritual kingdom is the good of charity toward the neighbor; but the good of mutual love is more interior than the good of charity toward the neighbor, since the former is from the rational, but the latter from the natural. But though the good of mutual love, which is the external of the celestial church, is more interior, and the good of charity toward the neighbor is more exterior, still the Lord conjoins those goods by a medium, as just now said, and

3 thereby conjoins those two kingdoms. In order to distinguish between the external good of the celestial church and the internal good of the spiritual church, in the following pages the former good will be called the good of mutual love, and the latter the good of charity toward the neighbor, which difference has not been hitherto observed. These things being first known, it may be told what is signified by, even to the desire of the everlasting hills, which is among the blessings of Israel concerning this spiritual church, namely, that the spiritual kingdom may rise above the good of charity, even to the good of mutual love, which is of the celestial kingdom, and thereby those two kingdoms may be intimately conjoined: this is what
4 is signified by those words. In the prophetic Word in many passages mention is made of mountains and hills, and by them in the internal sense are signified the goods of love — by mountains the good of love to the Lord, which is the internal of the celestial kingdom, and by hills the good of mutual love, which is the external of the same kingdom; but where the spiritual kingdom is treated of, then by mountains is signified the good of charity toward the neighbor, which is the internal of that kingdom, and by hills the truth of faith, which is its external. It is to be known that every church of the Lord is internal and ex-
5 ternal, so also each of His kingdoms. That such is the signification of hills, may be evident from the following: *In the latter days the mountain of Jehovah shall be at the head of the mountains, and shall be exalted above the hills* (Isa. ii. 2: Micah iv. 1). The mountain of Jehovah, which is Zion, stands for the Lord's celestial kingdom, thus for the good of that kingdom, which is that of love to the Lord; thus in the supreme sense it is the Lord Himself, for all love and all good in the celestial kingdom is of the
6 Lord. Such is the signification of the mountain of Zion in other passages in the Word, and by the hill thereof the good of mutual love — as in Isaiah: *Jehovah of Hosts shall*

come down to fight upon the mountain of Zion, and upon the hill thereof (xxxi. 4) — where hill stands for the good of mutual love; and as by hill is signified the good of mutual love, and by mountain the good of celestial love, which is that of love to the Lord, it is said that Jehovah would descend to fight upon that mountain. Jehovah does not fight upon the mountain of Zion and the hill thereof; but where the good of love is, for this, that is, for those who are in it, the Lord, in this passage Jehovah, fights. If He fought for Zion and for Jerusalem, it is because they represented the celestial church. Therefore also the mountain of Zion was called holy, and Jerusalem was said to be holy, when yet in itself it was filthy, as is plain from the prophets, where its abominations are told. In David: *The* 7
mountains shall bring peace . . . and the hills in justice (Ps. lxxii. 3). Again: *Praise Jehovah . . . ye mountains, and all hills* (Ps. cxlviii. 9). Again: *The mountains skipped like rams, the hills like the sons of the flock* (Ps. cxiv. 4, 6). Again: *A mountain of God is the mountain of Bashan; a mountain of hills is the mountain of Bashan. Why leap ye, ye mountains, ye hills of mountains, God desires to dwell in it, Jehovah also shall dwell forever* (Ps. lxviii. 15, 16). Here mountains stand for celestial love, and hills for spiritual love; that mountains are not here meant, nor hills, nor they who were upon mountains and hills, is very manifest. In Isaiah: *There shall be upon every lofty mountain,* 8
and upon every high hill, rivers, streams of waters (xxx. 25) — where streams of waters stand for the knowledges of good and of truth, which are said to be upon every high mountain and high hill, because they flow from the goods of celestial and spiritual love. In Habakkuk: Jehovah 9
stood and measured the earth; He beheld and drove asunder the nations, because the eternal mountains were scattered, and the everlasting hills did bow (iii. 6). The eternal mountains stand for the good of love of the Most Ancient Church, which was celestial; the everlasting hills for the

good of mutual love of that church; the former being its internal, the latter its external. When that church is meant in the Word, as it was the most ancient, eternity is sometimes added, as here the eternal mountains, and elsewhere the days of eternity (n. 6239); and everlasting* also is added, as here the everlasting hills, and also in the prophecy of Israel — To the desire of the everlasting hills. Hence it may be evident that by the everlasting hills are signified the goods of mutual love, which are of the celestial church,
10 or the celestial kingdom of the Lord. So in Moses, in his prophecy concerning Joseph: *For the chief things of the mountains of the east, and for the precious things of the hills of eternity . . . let them come upon the head of Joseph* (Deut. xxxiii. 15, 16). And in Isaiah: *The mountains and the hills shall break forth . . . into singing, and all the trees of the field shall clap their hands* (lv. 12). In Joel: *In that day the mountains shall drop down new wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters* (iii. 18: Amos. ix. 13). In Ezekiel: *My sheep wander in all the mountains, and upon every high hill, and upon all the face of the earth are they scattered. . . . I will make them and the places round about My hill a blessing; and I will cause the shower to come down in its season* (xxxiv. 6, 26). And in Jeremiah: *Spoilers are come upon all the hills in the wilderness; for the sword of Jehovah devoureth* (xii. 12). In these passages the goods of celestial love are signified by mountains, and
11 likewise by hills, but in a lower degree. Because mountains and hills signified such things, in the Ancient Church their Divine worship also was on mountains and hills; and afterward the Hebrews set altars on mountains and hills, and there sacrificed and burnt incense; and where there were no hills, they constructed high places. But because this worship became idolatrous, by holding the mountains and hills themselves holy, and thinking nothing at all of the

*Sæculum.

holy things which they signified, it was therefore prohibited to the Israelites and Jews, as that people was more prone to idolatry than any other. In order however that this representative which had been in ancient times, might be retained, the mountain of Zion was chosen, and by it in the supreme sense was represented the Divine good of the Lord's Divine love, and in the respective sense the Divine celestial and the Divine spiritual in His kingdom. Because 12
such things were signified, Abraham was commanded to sacrifice his son upon one of the mountains in the land of Moriah; so also the Lord was seen upon a mountain by Moses, and from a mountain the Law was promulgated, for He was seen by Moses on Mount Horeb, and the Law was promulgated upon Mount Sinai; the temple of Jerusalem was also built upon a mountain. That from ancient cus- 13
tom holy worship was held upon mountains and hills, and afterward the Gentiles and also the idolatrous Israelites and Jews sacrificed and burnt incense thereon, is plain in Jeremiah: *Thine adulteries, and thy neighings, the foulness of thy whoredom, on the hills in the field, I have seen thine abominations* (xiii. 27) — speaking of Jerusalem. In Ezekiel: *When their pierced shall be among their idols, round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every tangled oak* (vi. 13). In Jeremiah: *Upon every high hill, and under every green tree . . . thou playedst the harlot* (ii. 20; iii. 6: and 1 Kings xiv. 23: 2 Kings xvi. 4; xvii. 10). Because idolatrous worship was performed on moun- 14
tains and hills, by them are signified in the opposite sense the evils of self-love — as in Jeremiah: *The mountains, and, lo, they are shaken, and all the hills are overturned. I beheld, and, lo, there was no man, and all the birds of heaven were fled* (iv. 24, 25). And in Isaiah: *Every valley shall be exalted, and every mountain and hill shall be brought low* (xl. 4). Again: *Behold I will make thee a new threshing instrument, having teeth; thou shalt thresh*

the mountains, and shalt make the hills as chaff (xli. 15). Again: *I will make waste mountains and hills, and dry up all their herbage* (xlii. 15). And in Micah: *Hear ye now what Jehovah speaketh: Arise, contend thou with the mountains, and let the hills hear thy voice* (vi. 1). In Jeremiah: *My people have been lost sheep, their shepherds have caused them to go astray, they have turned them away on the mountains; they have gone from mountain to hill, they have forgotten their resting place* (l. 6; and in other places — as Jer. xvi. 6: Nahum i. 5, 6). That mountains and hills signified the goods of celestial and spiritual love, was because they were exalted above the earth, and by things exalted and high were signified those which were of heaven, and in the supreme sense which were of the Lord. For the land of Canaan signified the Lord's heavenly kingdom (n. 1607, 3038, 3481, 3705, 4240, 4447); hence all things in that land were significative, the mountains and hills of such things as are high; for the most ancient people, who were of the celestial church, when they ascended a mountain thought of height, and from height, of what was holy, because Jehovah or the Lord was said to dwell in the highest, and because height in the spiritual sense was the good of love (n. 650).

6436. *They shall be on the head of Joseph.* That this signifies as to the interiors, is evident from the signification of head as the interiors, because all things of man are there in their first principles, and it is also from correspondence that the interiors are signified by the head. Hence the neck signifies what is intermediate, the body exteriors, and the feet with the soles outermosts. This correspondence is from the fact that heaven forms the Greatest Man; the inmost heaven, where the Lord's celestial kingdom is, forms the head of that man, the middle or second heaven, where the spiritual kingdom is, the body, and the ultimate or first heaven the feet (n. 4938, 4939, 5328, 6292).

6437. *And on the crown of the head of the Nazarite*

of his brethren. That this signifies as to exteriors, is evident from the signification of the crown of the head of a Nazarite, as things exterior — of which presently; and from the representation of the sons of Israel, who are here his brethren, as spiritual truths in the natural (see n. 5414, 5879, 5951); which also are relatively exterior; for the man of the spiritual church is in the good of truth, and this good is interior, because in the interior natural. That a Nazarite signifies exteriors, is because the Nazarites represented the Lord as to the Divine natural, which is the external Divine Human. That this was what they represented is evident from this, that the Nazariteship is hair, and that its sanctity consisted in hair, which was itself from the above representation; for hair corresponds to and hence signifies the natural (n. 3301, 5247, 5569–5573). This is also plain from those who made a vow of Nazariteship, who were then forbidden to shave their hair (Num. vi. 5); and afterward, when they had completed the days of the Nazariteship, they were to shave the head at the door of the tent, and to put the hair into the fire under the sacrifice of the peace-offering (Num. vi. 13, 18). This is further evident from Samson, who was a Nazarite, in that his strength depended upon his hair (Judges xiii. 3, 5; xvi: see n. 3301). Hence it is written in Jeremiah: *Cut off the hair of thy Nazariteship, and cast it away, and take up a lamentation on the hills* (vii. 29). From these passages it may be evident that by the crown of the head of a Nazarite are signified exteriors, for the crown of the head of a Nazarite is where his hair is. This is the arcanum signified by Nazarites in the Word.

6438. From what Israel predicted of Joseph, it may also be evident that in each particular there is an internal sense, and that without that sense scarce anything is understood. He who looks only at the sense of the letter may believe that what was said of Joseph, befell his posterity descended from Manasseh and Ephraim (Gen. xlviii. 1).

But in their history in the Books of Moses, Joshua, Judges, Samuel, and the Kings, nothing of the kind is found; for they were not blessed above the rest of the tribes, and they like the rest were led into captivity and dispersed among the Gentiles; from which it is plain that what is in the sense of the letter is not signified, but something else that is in the internal sense. Also it cannot in any wise be known without the internal sense what all those things concerning Joseph involve — as that Joseph is the son of a fruitful one, a fruitful one by a fountain, the daughters going upon the wall; and they grieve him, and shoot at him, and the archers hate him; and he shall sit in the strength of his bow, and the arms of his hands are made strong by the hands of the Mighty One of Jacob; from thence is the shepherd, the stone of Israel; that the blessings of his father shall prevail above the blessings of his progenitors, even to the desire of the everlasting hills; and that they shall be on the head of Joseph, and on the crown of the head of the Nazarite of his brethren; all and each of these things are such that no one can know what they mean, except from the internal sense.

6439. Verse 27. *Benjamin is a wolf; he shall ravin in the morning, he shall devour the spoil, and at even he shall divide the prey.* "Benjamin" signifies the truth of the good of the spiritual church, which good is Joseph; "is a wolf" signifies the eagerness of snatching away and delivering the good; "he shall ravin in the morning, he shall devour the spoil" signifies when the Lord is present it shall be done; "and at even he shall divide the prey" signifies their possession in the Lord's kingdom, when as yet they are in obscurity.

6440. *Benjamin.* That he signifies the truth of the good of the spiritual church, which is Joseph, is evident from the representation of Benjamin, as the spiritual of the celestial (see n. 4592). The spiritual of the celestial is the truth of good, here the truth of the good that is of

the spiritual church, which is represented by Joseph in this prophecy of Israel; for since by Joseph is represented the spiritual church (n. 6417), by him is also represented the good of that church, inasmuch as the church is the church from good; the truth of this good is Benjamin.

6441. *Is a wolf.* That this signifies the eagerness of snatching away and delivering the good, is evident from the signification of wolf, as one who snatches and disperses; and since beasts in the Word signify desires, a wolf signifies the eagerness of snatching — as is also evident from the passages in the Word where a wolf is named — as in Matthew: *Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves* (vii. 15). And in John: *He that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep* (x. 12). Likewise in other places (as Luke x. 3: Jer. v. 6: Ezek. xxii. 27: Zeph. iii. 3). Hence it is plain that by wolf are signified those who snatch, but here those who snatch away from hell them that have been seized. With the signification of a wolf it is similar as with that of a lion, also a rapacious animal, concerning which also it is said that he ravineth, gathereth spoil, and preyeth upon prey, as is here said of a wolf; and yet a lion in the good sense signifies truth in power from good (n. 6367). It is similar with other rapacious beasts, as leopards, eagles, etc.

6442. *He shall ravin in the morning, he shall devour the spoil.* That this signifies when the Lord is present it shall be done, is evident from the signification of morning, as in the supreme sense the Lord (see n. 2405, 2780) — hence that he shall ravin in the morning, means that when the Lord is present, then shall be the snatching away and deliverance of the good; and from the signification of devouring the spoil, as appropriating those who are snatched away and delivered. That devouring means appropriating

and conjoining to one's self, may be seen above (n. 3168, 3513, 3596, 5643); that the spoil is those who are snatched away and delivered, is manifest. That seizing, rapine, spoil, and prey are also spoken of the Lord in the Word because of His snatching away and delivering the good, is evident from what was said above (verse 9) concerning Judah: *Judah is a lion's whelp; from the prey, my son, thou art gone up* — by which is signified that from the Lord through the celestial is deliverance from hell (n. 6368). Also from other passages in the Word — as in Isaiah: *The roaring* of Jehovah *is like a lion, He roareth like young lions, and growleth, and layeth hold of the prey . . . and there shall be none to deliver* (v. 29). Again: *As a lion roareth, and the young lion over his prey . . . so shall Jehovah . . . come down to fight upon mount Zion* (xxxi. 4). In Jeremiah: *I will deliver thee in that day . . . delivering I will deliver thee . . . but thy life shall be to thee for a spoil, because thou hast trusted in Me* (xxxix. 17, 18). In Zephaniah: *Wait ye for Me, saith Jehovah, until the day that I rise up to the prey* (iii. 8). And in Isaiah: *I will divide to Him among many, that He may divide the spoil with the strong* (liii. 12) — where the Lord is spoken of in
2 the whole chapter. That to devour prey or spoil, is to appropriate goods which were seized by evils, is evident from the prophecy of Balaam, in Moses: *Behold, the people shall rise up as an old lion, and as a young lion shall he lift himself up; he shall not rest until he eat of the prey* (Num. xxiii. 24). Hence it is plain that plunder, spoil, and prey, are the snatching away and deliverance of the good by the Lord. This is predicated of the truth represented by Benjamin, because to truth is attributed power (n. 3091, 4931), but that which it has from good (n. 6344, 6423).

6443. *And at even he shall divide the prey.* That this signifies their possession in the Lord's kingdom when as yet they are in obscurity, is evident from the signification

of evening, as what is obscure (see n. 3056, 3833); and from the signification of dividing the prey, as giving possession in the heavenly kingdom; for by prey are signified those who are snatched away and delivered by the Lord; hence by dividing the prey is signified distribution, namely, among those who are in heaven, which is the same as their possession in the Lord's kingdom. This is said to be done in the evening, because they who are elevated into heaven are first in obscurity; for they cannot come to light until they have been in heaven, and have been instructed concerning truths by the Lord through angels, into whose society they are sent; for there is need of time, that the obscurity induced by falsities may be dissipated.

6444. This is what is signified by Benjamin: but who can say without the internal sense what the things which are said of him involve — as that he is a wolf, that he shall ravin in the morning, that he shall devour the spoil, and at evening he shall divide the prey? These things would be altogether hidden, unless revealed by the internal sense. Of this sort are very many things in the prophets, of which if viewed from the letter few are understood, but if viewed from the internal sense all are understood. From this it may now be evident that by the sons of Jacob, and by the tribes named from them, are signified such things as are of the Lord's church and kingdom.

6445. Verse 28. *All these are the twelve tribes of Israel: and this is what their father spake unto them and blessed them; every one according to his blessing he blessed them.* "All these are the twelve tribes of Israel" signifies all truths and goods in the complex; "and this is what their father spake unto them" signifies communication by influx from spiritual good; "and blessed them; every one according to his blessing he blessed them" signifies predictions as to the spiritual life, what shall befall every one in such a state.

6446. *All these are the twelve tribes of Israel.* That

this signifies all truths and goods in the complex, is evident from the signification of the twelve tribes of Israel, as all truths and goods in the complex (see n. 3858, 3926, 3939, 4060, 6335, 6397). That these are signified by the tribes, is plain not only from what has been said as to the tribes in the places cited, but also from what has been said of them in this chapter.

6447. *And this is what their father spake unto them.* That this signifies communication by influx from spiritual good, is evident from the signification of speaking, as inflowing (see n. 2951, 5481, 5743, 5797); here communication by influx; and from the representation of Israel, who is here their father, as spiritual good (n. 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833).

6448. *And blessed them; every one according to his blessing he blessed them.* That this signifies predictions as to the spiritual life, what would befall every one in such a state, is evident from the signification of blessing, as prediction (see n. 6230, 6254); and from the signification of every one according to his blessing, he blessed them, as what would befall every one. That it is as to the spiritual life of every one in such a state, is plain from all that has been said in this chapter of the sons of Israel or the tribes named from them; for by them are described all states of the church as to goods and truths, thus as to the spiritual life of every one in the church.

6449. Verses 29–33. *And he commanded them, and said unto them, I am gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite; in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a possession of a sepulchre. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah: the purchase of the field and of the cave that is therein, from the sons of*

Heth. And Jacob made an end of commanding his sons, and he gathered up his feet into the bed, and expired, and was gathered unto his people. "And he commanded them, and said unto them" signifies instilling; "I am gathered unto my people" signifies that he would be in the goods and truths of the natural which are from him; "bury me with my fathers" signifies that therein also are interiors and the inmost; "in the cave" signifies where is obscurity; "that is in the field of Ephron the Hittite" signifies that yet there may be light; "in the cave that is in the field of Machpelah" signifies in that obscurity; "which is before Mamre" signifies the quantity and quality thereof; "in the land of Canaan" signifies where the church is; "which Abraham bought with the field from Ephron the Hittite" signifies redemption; "for a possession of a sepulchre" signifies regeneration. "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah" signifies that all interiors were in order in good and truth in the natural; "the purchase of the field and of the cave that is therein, from the sons of Heth" signifies the redemption of those who receive truth, and by truth good. "And Jacob made an end of commanding his sons" signifies the effect of instilling; "and he gathered up his feet into the bed" signifies as to the lower things in which were the interior, to good and truth of the lower natural; "and expired" signifies new life there; "and was gathered unto his people" signifies that he was in the goods and truths of the natural which are from him.

6450. *And he commanded them, and said unto them.* That this signifies instilling, is evident from what follows, when Israel speaks to his sons about burying him in the cave of the field of Machpelah, where Abraham and Isaac were buried, whereby is signified life in the truths and goods of the natural, in which are interiors and the inmost; and because these are treated of in what now follows, therefore

by commanding his sons and saying to them, is signified instilling therein; by commanding is signified inflowing (see n. 5486, 5732), thus instilling.

6451. *I am gathered unto my people.* That this signifies that he would be in goods and truths of the natural, which are from him, is evident from the representation of the sons of Israel and of the tribes named from them, which are here his people, as goods and truths in the natural (see n. 3858, 3926, 3939, 5414, 5879, 5951, 6335, 6337), which are from him, as is evident; and from the signification of being gathered to that people, as being in those things. As the gathering or existence of spiritual good, which is Israel, in the goods and truths of the natural, which are his sons or the tribes named from them, is the subject here,

2 it must be told how this is to be understood. There is an inmost, there are interiors below the inmost, and there are exteriors in man. All these are most perfectly distinct; they succeed in order, thus from the inmost even to the outermost; according to the order in which they succeed, they also flow in; hence life flows through the inmost into the interiors, and through the interiors into the exteriors, thus according to the order in which they succeed, and it does not rest except in the ultimate of order, where it stops. And because interiors flow in according to order even to the outmost, and there stop, it is plain that the interiors are together in the outmost, but in this order — the inmost holds the centre, the interiors which are beneath the inmost encompass the centre, and the exteriors make the circumference; and this not only in general, but also in particulars. The former order is called successive, but the latter simultaneous, and the latter arises from the former; for the simultaneous has its origin in the successive, and when it has come into existence it is simulta-

3 neous. As all the interiors are together in the outmost, therefore the appearance is as if life were in the outmost, that is, in the body; when yet it is in the interiors, nor yet

there, but in the supreme, that is, in the Lord, from Whom is the all of life. Hence it is, that life in the exteriors is obscure compared with life in the interiors; for in the exteriors it is general, existing from the influx of many, yea of innumerable particulars from the interiors, which appear together and in general. Thus now it is in some measure plain how it is to be understood that spiritual good, which is Israel, must be in the goods and truths of the natural, which are its sons or tribes; for spiritual good, which is Israel, is in the interior of the natural, and the goods and truths, which are its sons, are in its exterior. That spiritual good must be in these, is signified by, I am gathered unto my people.

6452. *Bury me with my fathers.* That this signifies that therein also are interiors and the inmost, is evident from the representation of Abraham and Isaac, who are here his fathers, as interiors and the inmost, Abraham the inmost, and Isaac the interior which is beneath the inmost (see n. 3245, 6098, 6185, 6276, 6434). That the inmost and interiors are together in the exterior, thus in goods and truths in the natural, which are the sons and tribes of Israel, may be seen above (n. 6451).

6453. *In the cave.* That this signifies where is obscurity, is evident from the signification of a cave, as what is obscure (see n. 2935). That there is also obscurity in the exterior natural where the truths and goods are which are represented by the sons and tribes of Israel, because therein is what is general, may be seen above (n. 6451).

6454. *That is in the field of Ephron the Hittite.* That this signifies that yet there may be light, is evident from the signification of a field, as the church (see n. 2971, 3766); and from the representation of Ephron the Hittite, as those with whom truth and good may be received (n. 2933, 2940, 2969), and thus with whom the obscurity of faith may be made clear. The case is this: whatever is in the natural, and especially what is in the exterior natural,

is obscure in comparison with what is in the interior natural, and still more in comparison with what is in the rational (n. 6451, 6453). But this obscurity becomes clear in two ways, first, if the exteriors be brought into compliance with the interiors, and thus to correspondence; secondly, if man can be elevated from the exteriors to the interiors, and thus to see exteriors from the interiors. This latter way is possible with those who are in the internal of the church, and the former with those who are in its external; but neither the one nor the other is obtained except by regeneration from the Lord. From this it is plain what is meant by the obscurity being made clear.

6455. *In the cave that is in the field of Machpelah.* That this signifies in that obscurity, is evident from the signification of a cave, and also of Machpelah, as what is obscure. That a cave is what is obscure, may be seen above (n. 2935, 6453); and also Machpelah (n. 2935); but Machpelah signifies the quality of the obscurity.

6456. *Which is before Mamre.* That this signifies its quantity and quality, is evident from the signification of Mamre, as the quantity and quality of that to which it is joined (see n. 2970, 4613).

6457. *In the land of Canaan.* That this signifies where the church is, is evident from the signification of the land of Canaan, as the church (see n. 3686, 3705, 4447, 5136).

6458. *Which Abraham bought with the field from Ephron the Hittite.* That this signifies redemption, is evident from the signification of buying, as appropriating (see n. 5374, 5397, 5410, 5426); thus also redeeming, for what is redeemed is appropriated; and from the representation of Abraham, as in the supreme sense the Lord (n. 1965, 1989, 2011, 3245, 3251, 3305, 3703, 4615, 6098, 6185, 6276); and from the signification of a field, as the church (n. 2971, 3766); and from the representation of Ephron the Hittite, as those with whom good and truth can be received (n. 2933, 2940, 2969). Hence is plain what is the

sense of those words, namely, that there is redemption from the Lord of those in the church with whom good and truth can be received.

6459. *For a possession of a sepulchre.* That this signifies regeneration, is evident from the signification of a sepulchre, as regeneration (see n. 2916, 2917, 5551).

6460. *There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.* That this signifies that all interiors are in order in good and truth in the natural, is evident from what has been explained above (n. 6451, 6452).

6461. *The purchase of the field and of the cave that is therein, from the sons of Heth.* That this signifies the redemption of those who receive truth, and by truth good, is evident from the signification of a purchase, as redemption (see n. 6458); and from the signification of a field, as the church (n. 2971, 3766), thus the man of the church, for he is the church; from the signification of a cave, as what is obscure (n. 2935, 6453); and from the representation of the sons of Heth, as the spiritual church which was from the Ancient (n. 2913, 2986); and because the sons of Heth are the spiritual church from the Ancient, they are those who receive truth and by truth good, for from this is the spiritual church. From these things it is plain that by the purchase of the field and of the cave which is in it from the sons of Heth, is signified the redemption of those who in the church and yet in obscurity, receive truth and by truth good.

6462. *And Jacob made an end of commanding his sons.* That this signifies the effect of instilling, is evident from the signification of commanding sons and saying to them, as instilling (see n. 6450); thus making an end of commanding them is the effect of the instilling.

6463. *And he gathered up his feet into the bed.* That this signifies as to the lower things in which were the interior, to good and truth of the lower natural, is evident from

the signification of gathering up the feet, as resorting to lower things — that to gather is to resort, when the feet are lower things, is plain, and that the feet are what is of the natural, may be seen above (n. 2162, 3147, 3761, 3986, 4280, 4938–4952), thus what is lower (n. 6436) — that lower things in which are interior are meant, is evident from what was said above (n. 6451) ; and from the signification of a bed, as the natural (n. 6188, 6226), thus the good and truth of the natural, for these constitute the natural with man. Good and truth of the lower natural is meant because this is the natural to which interiors resort, according to what was shown above (n. 6451, 6452) — that the natural is lower and higher, or interior and exterior, see also above
2 (n. 3293, 3294, 5118, 5126, 5497, 5649). Because by Israel is represented spiritual good from the natural, and by Jacob spiritual truth in the natural, and by his sons goods and truths in the natural distinguished into classes, therefore mention is made of a bed, because by it the natural is signified (n. 6188, 6226) — as here, when he made an end of speaking to his sons, that he gathered up his feet into the bed ; also when Joseph came to him it is said that Israel strengthened himself, and sat upon the bed (see n. 6226) ; and likewise after he spake with Joseph about burying him in the sepulchre of his fathers, it is said that Israel bowed himself upon the bed's head (n. 6188). Hence also, what is remarkable, when Jacob is thought of, there appears in the world of spirits a bed with a man lying in it ; this appears at a distance above the head, toward the front to the right. This appearance is from the idea of thought as to Jacob turned in heaven into an idea of thought as to the natural ; for in heaven not what Jacob is, but what is represented by him is perceived, namely, the natural, which is also signified by a bed.

6464. *And expired.* That this signifies new life there, namely, in the goods and truths of the lower natural, which are represented by his sons and tribes, is evident

from the signification of expiring, or dying, as new life (see n. 3498, 3505, 4618, 4621, 6036).

6465. *And was gathered unto his people.* That this signifies that he was in the goods and truths of the natural which are from him, is evident from what was said above (n. 6451), where are like words — see what was there adduced concerning the existence and life of spiritual good, which is Israel, in the goods and truths of the lower natural, which are his sons and twelve tribes. As to the existence of interiors in exteriors, it is further to be known that all things, not only with man, but also in all nature, exist by successive formations, thus posteriors by formations from priors. Hence each formation exists separate from the other, but still the posterior depends upon the prior, so that it cannot subsist without it; for the posterior is kept by the prior in its connection and form. From this it is also plain that in the posterior are all priors in their order; so is it with the modes and forces, which proceed from them as substances; thus it is with the interiors and exteriors pertaining to man, and also with those which are of his life. He who does not apprehend the interiors 2
and exteriors in man according to such formations, can have no idea of the external and internal man, and of the influx of the one into the other; still less of the existence and life of the interior man or spirit, and of its quality when the external, which is corporeal, is separated by death. He who conceives of exteriors and interiors, as distinguished only by different degrees of purity, and thereby cohering by continuity, thus without distinction by formation of posteriors from priors, cannot conceive otherwise than that when the external dies, the internal dies also; for he thinks that they cohere, and by reason of coherence and continuity, when the one dies the other dies, because one draws the other with it. This is said that it may be known that the internal and the external are distinct from each other; and that interiors and exteriors

succeed in order; and also that all interiors are together in exteriors, or what is the same, all priors in posteriors, which is the subject in these verses in the internal sense.

CONTINUATION CONCERNING INFLUX, AND THE INTERCOURSE OF THE SOUL AND THE BODY.

6466. At the close of the preceding chapter it was shown that both kinds of life with man, namely, that of his thought and that of his will, flow in from heaven, and this through the angels and spirits who are with him; but by flowing in from heaven is meant, that it is through heaven from the Lord, since the all of life with the angels is from the Lord, which they themselves unanimously confess, being also in the perception that it is so. And since the all of life with the angels is from the Lord, the all of life with man is also from the Lord, inasmuch as man is ruled through angels and spirits in particular, and through heaven in general from the Lord.

6467. From this it is plain that no man has life from himself, thus neither from himself can he think and will, since the life of man consists in thinking and willing. For there is one only life, namely, that of the Lord, which flows into all, but is variously received, and this according to the quality which man has taken upon his soul by his life in the world. Hence with the evil, goods and truths are turned into evils and falsities, but with the good, goods are received as goods and truths as truths. This may be compared to the light which flows into objects from the sun, which is modified and variegated in objects according to the form of their parts, and hence is turned into colors disagreeable or pleasing, according to the quality. So man during his life in the world induces in the purest substances which are of his interiors, a quality, according to which the Lord's life is received. It is to be known that life from the Lord is the life of love toward the whole human race.

6468. Spirits recently from the world, before they are instructed by angels, believe no otherwise than that the all of life is in man himself, and that nothing flows in; because they know nothing in particular about heaven, thus neither about influx thence. Neither are spirits who are not good willing to be instructed as to these things, for they wish to live from themselves; and they said that I had no life, because they heard me say that I did not live from myself, and that I knew it by continual experience, to which they were not willing to attend. It was further given to say, that every one has life according to the form of the interiors which he had acquired by willing and acting, thinking and speaking. Then I spoke with good spirits about the 2
influx of life from the Lord, that it flows into all, and that this is plain from heaven, in that heaven has the form of man, and is therefore called the Greatest Man — of which, and of the correspondence therewith of all things in man, we have already treated at the close of several chapters — and that this could not be unless life from the Lord flowed into heaven in general, and into each one there in particular. It was further said that this is plain from this, that 3
the whole heaven has reference to the Lord, and that the Lord is there the centre to which all look, they who are in heaven looking upward to Him, and they who are in hell looking downward from Him. For the Lord appears to those who are in the heavens as the Sun above them. It was further said that it is plain that the all of life is from the Lord, also from this, that the soul of man can in the womb so wonderfully form a body, and its manifold members and organs in such series, and its interiors to the image of heaven; this could not at all be done if all life were not from the Lord, and if heaven were not so formed.

6469. It has been also given me to perceive by influx the sweet enjoyment of angels, perceived by them from this, that they do not think and will from themselves, but from the Lord; hence they have tranquillity, peace, and

happiness. And when angels have flowed into my perception, then the presence of the Lord was manifestly perceived, a proof that they are in the life of the Lord: this it has been given to know from much experience. Once also, when I was thinking of the influx of life from the Lord, and was revolving some doubts, it flowed in from heaven, that no attention should be paid to a thousand objections and reasonings from fallacies.

6470. That all life is from the Lord, it has been also given to know from this, that no spirit thinks and speaks from himself, but from others, and these others from yet others, and so on. This has been frequently shown to those who believed that life was in them and did not flow in; and hence it was given to conclude that, because no one thinks and speaks from himself, but from others, therefore all at length think and speak from One, thus from the Lord. And that unless all did so from One, it would be impossible for any order of lives to exist in heaven, in which nevertheless the order is such that it is most distinctly arranged into societies according to the quality of good. It would be altogether otherwise if every one acted from his own life.

6471. A certain spirit — not of the evil, but from those who supposed that they possessed the knowledges of faith more than others, and who had instructed some others even in this, that all good and truth is from the Lord, and that man cannot think nor will what is good from himself — was brought into such a state that from himself he did not think and will; for it is possible to be brought into such states in the other life. When he was in that state, he said that he could not live so, for that life was grievous to him. It was then said to him, that thus he did not love to live in the truth which he had taught, and that the angels are in that state, and then in happiness when they perceive that they do not live from themselves; but this was of no avail. Hence it was made evident how difficult it is to live the life of faith, unless it is lived in the good of charity.

6472. How it is with the influx of each life, namely of the life of thought and of the life of the will from the Lord, has been given to know by revelation — namely, that the Lord flows in by a twofold manner, that is, through heaven mediately, and from Himself immediately; and that from Himself He flows both into man's rationals, which are his interiors, and into his naturals which are exteriors. What flows in from the Lord is the good of love and the truth of faith, for what proceeds from the Lord is the Divine truth in which is Divine good; but these are variously received with man, namely, according to his quality. The 2
Lord does not compel man to receive what flows in from Himself, but leads in freedom, and so far as man suffers, by freedom leads to good. Thus the Lord leads man according to his enjoyments, and also according to fallacies and received principles, but by degrees He leads him out thence; and this appears to man as from himself. Thus the Lord does not break those principles, for this would be to violate freedom, which freedom must yet remain, in order that man may be reformed (see n. 1937, 1947, 2875, 2876, 2881, 3145, 3146, 3158, 4031). That the Lord thus flows in with man, namely, not only mediately through heaven, but also immediately from Himself, both into interiors and into exteriors with man, is an arcanum heretofore unknown.

6473. That the Lord rules the lasts of man as well as his firsts, may be evident from this, that order from the Lord is successive from firsts to lasts, and in the order itself there is nothing but what is Divine; and because it is so, it is necessary that the presence of the Lord be in ultimates alike as in firsts, for the one follows from the other according to the tenor of order.

6474. It was shown me by experience during the space of an hour, how all the thoughts are ruled by the Lord. There was an influx like a most gentle and almost imperceptible stream, the current of which does not appear, but

still leads and draws; this which flowed in from the Lord, thus led all the series of my thoughts in sequences, and though gently, still powerfully, so that I could not wander into other thoughts — which was allowed me to attempt, but in vain.

6475. I have heard it said to certain evil spirits, who were in the world of spirits and who continually thought against the Lord — in regard to the spirits who are from hell, when in the world of spirits, see above, n. 5852 — that they should produce some one asserting from truth as to any angel of heaven, or, if they were able, point out one in heaven who does not acknowledge the Lord, and that He is the life of all, and that all have what they have from Him; but they were silent because they were not able. Some from the evil spirits, who believed that there were also heavens where the Lord was not acknowledged, wandered about and made inquiry, but they returned after vain effort. It was further said to them that all in hell think against the Lord, nor do they attribute anything to Him which is above what is human; and yet most say that they acknowledge a Supreme Being, by which they mean the Father, and nevertheless live in hatred and revenge, and wish continually to be exalted over others, and to be worshipped as gods, and thus they make for themselves hell. It is altogether otherwise with those who acknowledge the Lord, and from the heart believe in Him. Hence also it is evident that the Lord flows into all, both generally through heaven, and particularly and also universally from Himself; and that where the good of charity is, there He is; and yet where the contrary is, there also He is, but in no other way than to give them life, and to withdraw them as far as possible from evil.

6476. Whenever I have been reading the Lord's prayer, I have manifestly perceived an elevation toward the Lord, which was like a drawing upward, and then my ideas were opened, and thus communication was effected with some

societies in heaven. And I perceived that there was an influx from the Lord into every particular of the prayer, thus into all the particular ideas of my thought, which were from the meaning of the particulars in the prayer. The influx was effected with inexpressible variety, that is, not the same at one time as another; hence also it was made manifest how infinite are the things contained in the prayer, and that the Lord was present in each one.

6477. For many years I have observed the general sphere of influx around me, and it consisted of a perpetual endeavor to do evil from the hells on the one hand, and of a continual endeavor to do good from the Lord on the other; by these endeavors opposite to each other, I have been kept constantly in equilibrium. Such endeavors and equilibrium thereby are with every one, whereby he has freedom to turn in whichever direction he pleases; but the equilibrium varies according to the good or evil that rules with man. From this also it might be evident that the Lord flows in universally, and therefore, also particularly. And I have been informed that the opposite endeavor, which is from hell, is nothing but the perversion into evil of the good that proceeds from the Lord.

6478. When an angel does good to any one, he communicates also to him his own good, satisfaction, and blessedness, and this with the affection of wishing to give the other everything, and to retain nothing. When he is in such communication, then good flows in with satisfaction and blessedness to him, much more than he gives, and this with continual increase. But as soon as the thought occurs of wishing to communicate what he has for the sake of obtaining that influx of satisfaction and blessedness in himself, the influx is dissipated; and still more so if any thought comes in of recompense from him to whom he communicates his good. This has been given to know from much experience; and from this also it may be evident that the Lord is in every single thing, for the Lord

is such that He seeks to give Himself to all, and hence satisfaction and blessedness are increased with those who become images and likenesses of Him.

6479. Spirits not so well disposed, who were for some time with me, continually injected doubts from the fallacies of the senses against the possibility of all things flowing from one fountain, and thus from the Lord. But they were told that so many doubts could not be removed within a short time, on account of the fallacies of the senses, which must first be dissipated, and on account of the numberless unknown things which must first be known; indeed, that with those who are in the negative, that is, with whom the negative universally reigns, doubts cannot be removed; for with them one scruple has more weight than a thousand confirmations. For, one scruple is as a grain of sand placed near before the pupil of the eye, which, though single and small, yet takes away all the sight. But they who are in the affirmative, that is, with whom the affirmative universally reigns, reject the scruples from fallacies which are contrary to truths, and if there are any things which they do not comprehend, these they cast aside, and say that they do not as yet understand them, and still they remain in the faith of truth. But the above-mentioned spirits attended little to these things, because they were in the negative.

6480. As our subject here is the Lord's influx mediately through heaven, and immediately from Himself, and this is more fitly called Providence — since the Lord flows not only into the will and thought of man, but also at the same time into many things which befall him — therefore in what now follows it will be called Providence.

6481. Spirits coming into the other life bring with them an opinion that the Divine Providence is universal, but not in single things. The cause of this opinion had been that they saw the wicked exalted to honors and become rich and crowned with success, which they ascribe to their own

prudence; not knowing that the Divine Providence has for an end the eternal salvation of man, thus not his satisfaction in the world, namely, opulence and eminence, wherein most persons during the life of the body place happiness itself; when yet the case is not so, for eminence generally begets self-love, and opulence the love of the world, thus what is contrary to love to God, and charity toward the neighbor. Therefore such things are given to the wicked, and also to the good if they are not in disagreement and do not withdraw them from heaven. And moreover the Lord 2
provides His ends by the wicked as by the good; for the Lord moves the wicked to do good to the neighbor, their country, and the church, by their own loves; for the wicked wish to be in eminence, to procure gain, and they wish on this account to seem upright and zealous, and from this desire, as a fire, they are more strongly moved to do such good works than the upright. It is also permitted the wicked to believe that all things are of their own prudence, and that there is no Divine Providence, or only what is universal. As they are not willing to perceive any otherwise, and in order that they may execute such things as are conducive to the public good, successes are also given them according to their thoughts, which successes are greater incitements to them, because they ascribe them to themselves.

6482. I have spoken with spirits concerning the universal government of the Lord, that what is universal cannot exist without particulars, and that what is universal without particulars is nothing — for it is called universal because particulars taken together are so called; therefore to say that there is providence in the universal and not in particulars, is to say nothing. If any one by providence in the universal understands the preservation of the whole according to an order impressed on universal nature at its first creation, he does not consider that nothing can subsist unless it perpetually exists; for, as is known in the learned

world, subsistence is perpetual existence, thus preservation is perpetual creation; consequently there is providence continuously in particulars. Some confirm themselves in the persuasion that what is universal may exist without what is particular, from the case of a king, who reigns only universally, and not in particulars; but they do not consider that royalty is not only with the king himself, but also with his ministers, who are his vice-regents in things where he himself is not able to act; thus the universal which is of the king, is in particulars. But with the Lord there is no need of this; for whatever is in Him is infinite, because Divine. The angels are His ministers that they may be in active life, and thence in happiness; and yet the ministries which they fulfil, are not from them, but from influx from the Lord, as also the angels unanimously confess.

6483. From what has now been said it may also be evident that what is universal is altogether according to particulars; if these be less perfect as individuals, the universal also is less elevated, but if they be more so, the universal is hence more elevated; for particulars cause the universal to be and to be called universal. Hence may be known the nature of the Divine universal, that it is in the minutest particulars of all things; for it is most elevated above all, because Divine and infinite.

6484. There was a certain one who had confirmed in himself that nothing was of the Divine Providence, but that all things and each were of prudence, and also from fortune and chance — he said fortune, but he knew not what it was. He was among subtle evil spirits, because he had indulged in thought more than in speech and conversation. When he came into the other life, he continued there his former life, as all do; he sought out and acquired all things, even magical arts, which he supposed might serve him, and by which he might provide for himself, that of himself he might be prosperous. I conversed with him, and he said that he was in his heaven when he did

this, and that no other heaven than what he made for himself was possible. But it was given to answer that his heaven is turned into hell as soon as the real heaven flows into it. He was at this time in the world of spirits, and when spirits are there they are in the enjoyments of love in which they had been in the world (see n. 5852). But then it came to pass that heaven flowed into his enjoyment, and he was then suddenly made sensible of hell, and said with horror that this he never believed. It was told me by good spirits that he was worse than others, because a more subtle influx flowed from him than from others. After- 2
ward the same spirit was reduced to the state of his infancy, and it was shown by the Lord to the angels what his quality was at that time, and also what was the foreseen quality of his future life, and that every particular of his life had been under the Lord's guidance, and that otherwise he would have plunged into the most grievous hell, if there had been even the least cessation of the continual providence of the Lord. Such visible presentation can be made to angels. He was also asked, whether he ever thought about eternal life. He said that he did not believe in it, and that he rejected everything of the sort, because he saw so much confusion, that the righteous man suffered, and the wicked man was in glory, with other such things; also because he saw that brute animals had similar senses and life, also observation and prudence; thus he believed that he should die as they did. He said that he was in the utmost amazement when he perceived that he lived after death.

6485. I have conversed with good spirits about the Divine providence and man's own prudence, and they showed me about this by a representation familiar among them, namely by dust scattered and rare in the atmosphere, saying that man's own prudence is to the Divine providence as that dust is to the whole atmosphere, which is respectively nothing and falls down. They added that those who attribute all things to their own prudence, are like those

who wander in thick forests, not knowing the way out, and if they find it, they attribute it either to their own prudence or to fortune. They further said that all accidents are of providence, and that providence acts silently and secretly, for many reasons; if it acted openly, man could not be reformed.

6486. I have heard angels talking together about the Lord's providence; but of what they said, though I understood it, little can be described, because their speech was continually joined to heavenly representations, which it is impossible to express except in small part. They talked wisely, saying that the Lord's providence is in the most minute things, but not according to such an order as man proposes to himself, because things to come are both foreseen and provided; and that the case is like that of a person building a palace, who first collects materials of every kind, and lays them together in heaps, where they lie without order, while the sort of palace to be formed from them is only in the mind of the architect.

6487. When I was talking with angels about the Divine providence of the Lord, there were spirits also present, who impressed on themselves some ideas as to fate or absolute necessity. They supposed that the Lord acted from that necessity, because He cannot proceed otherwise than according to essentials, thus according to the most perfect order. But it was shown them that man has freedom, and that if he acts from freedom, it is not from necessity. This was illustrated by the case of houses which are to be built — that the bricks, mortar, sand, stones serving for foundations and columns, also timbers and beams, and the like, are brought together, not in that order in which the house is to be constructed, but as it happens, and that the Lord alone knows what sort of house may thence be built. All the things which are from the Lord, are most essential, but they do not follow in order from necessity, but in application to the freedom of man.

6488. There was conversation about predestination, and many of the spirits, from principles adopted in the world, were in the opinion that some were predestined for heaven, and some for hell; but I heard an answer from heaven, that never is any one predestined for hell, but that all are predestined for eternal life.

6489. The providence of the Lord is joined with foresight, and one is not without the other, for evils are foreseen, and goods are provided. And the evils which are foreseen, by the provident disposition of the Lord are continually bent to good, for the Divine end of good reigns universally. Hence nothing is permitted except for the end that some good may come out of it; but as man has freedom, in order that he may be reformed, he is bent from evil to good so far as he suffers himself to be bent in freedom, and continually from the most grievous hell, into which he labors by every endeavor to plunge, into a milder — if he cannot be led to heaven.

6490. Unless the Lord's providence was in the most minute things, it would be impossible for man to be saved, or indeed to live, for life is from the Lord, and all the moments of life have a series of consequences to eternity. Once it was given me manifestly to perceive the sphere of ends, which is of providence from the Lord.

6491. That the Lord's providence is infinite, and looks to eternity, may be evident from the formation of embryos in the womb, where lineaments are continually developed toward those which are to come, so that one is always a plane for another, and this without any error, until the embryo is formed. Afterward also when it is born, one thing is prepared successively to another and for another, that a perfect man may exist, and at length such a man as to be capable of receiving heaven. If particulars are thus provided during man's conception, birth, and growth, how much more so as to spiritual life!

6492. In a dream my father appeared to me, and I

spoke with him, saying, that a son ought not to acknowledge his father for father, as before, after he becomes of age; for a father is to be acknowledged while he is being brought up because he is then in the place of the Lord; nor does a son know at that time what he ought to do, except by the direction of his father. But when he becomes of age and competent to think for himself, and seems able to direct himself, then the Lord is to be his Father, whose vice-regent his natural father had been. These things I spoke in my dream. When I awoke, there seemed to descend from heaven a long roll fastened to rods, and tied by most beautiful woven knots of bright blue color, the beauty whereof cannot be described. It was said that angels give such gifts to one another.

6493. I have often talked with spirits about fortune, which in the world appears as chance, because they know not whence it is; and because they know not whence it is, some deny that there is such a thing. When an accident befell me which seemed to be by chance, it was said by angels that it befell me because such spirits were present, and that when it was a mischance, the sphere of such spirits prevailed. Evil spirits also by their arts had the skill to produce a sphere from which were unfortunate circumstances, which appeared wholly of chance. And it was further said, that all things, even the least, and the least particulars of these, are directed by the providence of the Lord, even as to the very steps; and when such a sphere prevails as is contrary thereto, misfortunes happen. It was confirmed by the spirits that there is no such thing as chance, and that apparent accident, or fortune, is providence in the ultimate of order, in which all things are relatively inconstant.

6494. During several years I have attentively observed whether fortune was anything, and I have found that it was, and that prudence availed nothing against it. All likewise who have long reflected on the subject, know and

confess this, but they do not know whence it is; scarce any one knows that it is from the spiritual world, when yet it is. When I was playing at a common game of chance with dice in company, the spirits who were with me talked with me about fortune in games, and said that what is fortunate was represented to them by a bright cloud, and what is unfortunate by a dusky cloud; and that when a dusky cloud appeared with me, it was impossible for me to win; and also from that they predicted to me the turns of fortune in that game. From this it was given to know that what is attributed to fortune, even in games, is from the spiritual world; much more what befalls man as to vicissitudes in his life; and that what is called fortune is from the influx of providence in the ultimates of order, where it so exists; thus that there is providence in the most minute things — according to the Lord's words, that not a hair falls from the head without the will of God.

6495. From what has been adduced it may be evident that influx from the Lord is immediate, and also mediate through heaven; but the influx, which is from the Lord, is the good of heavenly love, thus of love toward the neighbor. In this love the Lord is present, for He loves the whole human race, and wishes to save each individual to eternity; and as the good of that love is from Himself, He Himself is in it, thus He is present with the man who is in the good of that love. But when man suffers himself to come into such a state as to receive influx from hell, he then feels the life of the love of self and of the world enjoyable, and the life of the love of the neighbor, unless it be in favor of himself, unenjoyable. And because one who is in this state desires nothing but evils, and thinks nothing but falsities concerning the spiritual life, therefore to prevent his acting as he desires, and speaking as he thinks, he is kept under restraint by his loves themselves, whose loss he fears, thus by the dread of the loss of honor, gain, reputation, and life. Into these restraints which constitute

the lowest plane, the Lord then flows, and thereby rules the man; and hence he appears actually moral and civil, sometimes as an angel, and does not bring harm upon society and his neighbor; and if he brings harm, there are civil laws to punish him. But in the other life this plane is nothing; man is there in the spiritual world, consequently in the sphere of his interiors, thus in that life he is such as he had been inwardly, not such as he appeared in externals; for externals are taken away from him, and when these are taken away, his quality in the world, either of a devil or an angel, is manifest.

6496. Continuation at the close of the following chapter.

CHAPTER FIFTIETH.

1. And Joseph fell upon his father's face, and wept upon him, and kissed him.

2. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3. And forty days were fulfilled for him; for so are fulfilled the days of the embalmed: and the Egyptians wept for him seventy days.

4. And the days of weeping for him passed away, and Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5. My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will return.

6. And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7. And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8. And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9. And there went up with him both chariots and horsemen: and the army was exceeding great.

10. And they came to the threshing-floor of Atad, which is in the passage of the Jordan, and they lamented there with a very great and sore lamentation; and he made a mourning for his father seven days.

11. And the inhabitant of the land, the Canaanite, saw the mourning in the threshing-floor of Atad, and they said,

This is a grievous mourning to the Egyptians: wherefore they called the name of it Abel-mizraim, which is in the passage of the Jordan.

12. And his sons did unto him according as he commanded them:

13. And his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a sepulchre, of Ephron the Hittite, before Mamre.

14. And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15. And Joseph's brethren saw that their father was dead, and they said, Peradventure Joseph will hate us, and returning will return unto us all the evil which we did unto him.

16. And they charged Joseph, saying, Thy father did command before he died, saying,

17. Thus shall ye say unto Joseph, Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil: and now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him.

18. And his brethren also went and fell down before him; and they said, Behold, we be thy servants.

19. And Joseph said unto them, Fear not; for am I in the place of God?

20. And as for you, ye thought evil against me, but God thought it for good, to bring to pass, as it is this day, to save alive a great people.

21. And now fear ye not: I will sustain you, and your little ones. And he comforted them, and spake to their heart.

22. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years.

23. And Joseph saw Ephraim's sons of the third genera-

tion: the sons also of Machir the son of Manasseh were born upon Joseph's knees.

24. And Joseph said unto his brethrėn, I die; and visiting, God will visit you, and bring you up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob.

25. And Joseph took an oath of the sons of Israel, saying, Visiting, God will visit you, and ye shall bring up my bones from hence.

26. And Joseph died, a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

CONTENTS.

6497. After treating of Abraham, Isaac, and Jacob, by whom in the supreme sense the Lord is represented, this last chapter in the internal sense treats of the church — that after the celestial church perished, a spiritual church was instituted by the Lord. The beginning and progress of this church are described in the internal sense, and at the close of the chapter its end; and that in its place only the representative of a church was instituted among the posterity of Jacob.

INTERNAL SENSE.

6498. Verses 1–3. *And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of the embalmed: and the Egyptians wept for him seventy days.* "And Joseph fell upon his father's face" signifies the influx of the internal into affection for good; "and wept upon him" signifies sorrow; "and kissed him" signifies first conjunction. "And Joseph commanded his

servants the physicians" signifies preservation from the evils which hindered; "to embalm his father" signifies lest it should be infected with any contagion; "and the physicians embalmed Israel" signifies the effect to preserve good which is from truth. "And forty days were fulfilled for him" signifies states of preparation by temptations; "for so are fulfilled the days of the embalmed" signifies that those are states of preservation; "and the Egyptians wept for him" signifies the sadness of the knowledges of the church; "seventy days" signifies a full state.

6499. *And Joseph fell upon his father's face.* That this signifies the influx of the internal into affection for good, is evident from the signification of falling upon the face of any one, as influx; from the representation of Joseph, as the internal (see n. 5805, 5826, 5827, 5869, 5877, 6177, 6224); from the signification of the face, as the affection (n. 4796, 4797, 5102); and from the representation of Israel, who is here the father, as spiritual good, or the good of truth (n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833). Hence it is plain that by Joseph's falling upon his father's face, is signified influx of the in-
2 ternal into affection for spiritual good. That influx of the internal into affection for spiritual good is signified, is because in the internal sense the subject is the spiritual church, that it was instituted by the Lord; for by Israel is signified the good of truth or spiritual good, and this good makes the spiritual church, wherefore also by Israel that church is signified (n. 4286, 6426). That this good may exist, there must be influx from the celestial internal, represented by Joseph; for without influx from this, spiritual good is not good, because it is of no affection. In what follows, in the internal sense the institution of that church is continued (n. 6497). That church is described by Israel now dead and presently to be buried, because in the internal sense by death is not signified death, nor by burial burial, but by death new life (n. 3498, 3505, 4618,

4621, 6036), and by burial regeneration (n. 2916, 2917, 5551).

6500. *And wept upon him.* That this signifies sorrow, is evident without explanation. By the sorrow here signified by weeping, is not meant sorrow for death in the internal sense as in the external, but for the good of the spiritual church, that it cannot be elevated above the natural; for the Lord flowing in through the internal continually wishes to perfect that good, and to draw it toward Himself, but still it cannot be elevated to the first degree of the good of the celestial church. For the man of the spiritual church is comparatively in obscurity, and reasons concerning truths whether they be truths, or confirms what is called doctrine, and this without perception whether what he confirms be true or not; and when he has confirmed it with himself, he believes that it is altogether true, even though it should be false; for there is nothing which cannot be confirmed, this being the work of ingenuity, not of intelligence, still less of wisdom; and what is false may be confirmed more than what is true, because it favors the desires, and agrees with the fallacies of the senses. Such being the nature of the man of the spiritual church, he can in no way be elevated above the natural; hence then is the sorrow which is signified by Joseph's weeping upon him.

6501. *And kissed him.* That this signifies first conjunction, is evident from the signification of kissing, as conjunction from affection (see n. 3573, 3574, 4215, 4353, 5929, 6260); in this case first conjunction, because a closer conjunction is treated of in what follows.

6502. *And Joseph commanded his servants the physicians.* That this signifies preservation from the evils which hindered conjunction, is evident from the signification of commanding, as flowing in (see n. 5732); and from the representation of Joseph, as the internal, of which above (n. 6499); and from the signification of physicians, as

preservation from evils. That it is from the evils which hindered conjunction — of which just above (n. 6501) — is apparent from the series. Hence it is plain that by, Joseph commanded his servants the physicians, is signified influx from the internal as to preservation from the evils which hindered conjunction. That physicians signify preservation from evils, is because in the spiritual world diseases are evils and falsities, spiritual diseases being nothing else; for evils and falsities take away health from the internal man, and induce sicknesses in the mind, and at length pains;
2 nor is anything else signified in the Word by diseases. That physicians, the medical art, and medicines in the Word signify preservations from evils and falsities, is evident from the passages where they are named — as in Moses: *If hearing thou wilt hear the voice of . . . thy God, and wilt do that which is good in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee which I have put upon the Egyptians: for I am Jehovah thy Physician* (Exod. xv. 26). Jehovah the Physician means the preserver from evils, for these are signified by the diseases put upon the Egyptians. That the diseases put upon the Egyptians signify evils and falsities originating in reasonings from knowledges and fallacies concerning the arcana of faith, will be shown, by the Divine mercy of the Lord, when those diseases are treated of; that spiritual things are signified, is plain from this, that it is said, if they would hear the voice of God, would do good, would give ear to the commandments, and would keep the statutes, then those diseases should not be upon
3 them. In the same sense also the Lord calls Himself a physician in Luke: *They that are whole have no need of a physician; but they that are sick. I came not to call the righteous, but sinners to repentance* (v. 31, 32). Here also a physician means a preserver from evils, for by the whole are meant the righteous, and by the sick, sinners. In Jeremiah: *Is there no balm in Gilead, is there no physician*

there? why then hath not the health of the daughter of My people arisen? (viii. 22) — where physician means preservation from falsities in the church, for the health of the daughter of My people is the truth of doctrine there.
That healings, cures, remedies, and medicines are not 4
spoken of in a natural but in a spiritual sense in the Word, is plain in Jeremiah: *Why hast Thou smitten us, that we have no remedy? We looked for peace, but no good came; for a time of healing, but behold terror* (xiv. 19; viii. 15). Again: *I will cause to come up to him health and cure, and I will heal them; and I will reveal unto them a crown of peace and truth* (xxxiii. 6). Again: *There is none that judgeth thy judgment for health, thou hast no healing medicines* (xxx. 13). Again: *Go up into Gilead, and take balm, O virgin daughter of Egypt: in vain hast thou multiplied medicines; there is no healing for thee* (xlvi. 11). In Ezekiel: *By the river upon the bank thereof, on this side* 5
and on that, groweth every tree for food, whose leaf falleth not, neither doth the fruit thereof fail: it bringeth forth new fruit every month, because the waters thereof go forth from the sanctuary; and the fruit thereof is for food, and the leaf thereof for medicine (xlvii. 12). The new house of God, or the new temple, by which is signified a new church, and in the interior sense the Lord's spiritual kingdom, is the subject here; and therefore the river upon whose bank grew every tree for food, signifies what is of intelligence and wisdom (n. 108, 109, 2702, 3051); trees signify the perceptions and conjunctions of good and truth (n. 103, 2163, 2682, 2722, 2972, 4552); food the goods and truths themselves (n. 680, 4459, 5147, 5293, 5576, 5915); waters going forth from the sanctuary, the truths which make intelligence (n. 2702, 3058, 3424, 4976, 5668); the sanctuary, celestial love, in the supreme sense the Divine Human of the Lord, from Whom is that love; the fruits, which are for food, the goods of love (n. 913, 983, 2846, 2847, 3146); the leaf, which was for medicine, the

truth of faith (n. 885). From this it is plain what medicine signifies, namely, that which preserves from falsities and evils; for the truth of faith, when it leads to the good of life, because it withdraws from evils, preserves.

6503. *To embalm his father.* That this signifies lest it should be infected with any contagion, is evident from the signification of embalming, as means of preserving from contagion; and from the representation of Israel, as the good of the spiritual church (see n. 6499). Thus it is plain that by embalming his father is signified the means of preservation, lest the good of the spiritual church should be infected with any contagion. Embalming signifies the means of preservation from contagion, because the purpose of embalming bodies was to preserve them from putrefying. The means of the preservation of spiritual good from contagion is treated of in what follows.

6504. *And the physicians embalmed Israel.* That this signifies the effect to preserve the good which is from truth, is evident from the signification of embalming, as the means of preservation from contagion (see above, n. 6503) — here the effect of preservation, because it is said that they embalmed; from the signification of physicians, as preservation from evils (n. 6502); and from the representation of Israel, as spiritual good, which is the same as good that is from truth — of which also above (n. 6499).

6505. *And forty days were fulfilled for him.* That this signifies a state of preparation by temptations, is evident from the signification of the number forty, as temptations (see n. 730, 862, 2272, 2273); and from the signification of days, as states (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850). That they are states of preparation, is signified by those days being fulfilled for him; for by fulfilling those days preparation was made that the bodies might be preserved from putrefying, in the spiritual sense that souls might be preserved from the contagion of evil. That by temptations evils and falsities are removed, and that man

is thereby prepared to receive truths and goods, may be seen above (n. 868, 1692, 1717, 1740, 2272, 3318, 4341, 4572, 5036, 5356, 6144).

6506. *For so are fulfilled the days of the embalmed.* That this signifies that those are states of preservation, is evident from the signification of days, as states (n. 6505); and from the signification of being embalmed, as means of preservation (n. 6503).

6507. *And the Egyptians wept for him.* That this signifies the sadness of the knowledges of the church, is evident from the signification of weeping, as the height of sadness, and the representative of internal mourning (see n. 3801, 4786); and from the representation of the Egyptians, as the knowledges of the church (n. 4749, 4964, 4966). The sadness of the knowledges of the church, which is signified by the Egyptians weeping for Israel, does not mean sadness on account of his death, for this is the sense of the letter; but sadness here signifies sadness because the good of the church, which is represented by Israel, left the knowledges, which are the externals of the church, when it ascended from them to the internal of the church, which is the good of truth; for then it no longer views knowledges with itself, as before, but beneath itself. For, when the truth of the spiritual church becomes good, then a change takes place and it no longer looks at truths from truths, but from good, which change has been described several times before. Because of this comes sadness and also because then another order takes place among knowledges, which is not effected without grief.

6508. *Seventy days.* That this signifies a full state, is evident from the signification of seventy; for this number involves the same as seven, and seven signifies an entire period from beginning to end, thus a full state (see n. 728, 2044, 3845). That numbers in the Word signify things, may be seen above (n. 1963, 1988, 2075, 2252, 3252, 4264,

4495, 4670, 5265, 6175); and that numbers multiplied signify the same as the simple from which they are compounded (n. 5291, 5335, 5708), thus seventy the same as
2 seven. That seventy is an entire period, thus a full state, is evident also from the following: *It shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king. At the end of seventy years it shall be to Tyre* [*like*] *the song of the harlot. . . . For it shall come to pass after the end of seventy years that Jehovah shall visit Tyre* (Isa. xxiii. 15, 17). Tyre stands for the knowledges of good and truth of the church (n. 1201), which should be forgotten; seventy years for an entire period from beginning to end; according to the days of one king, for the state of truth within the church, since days mean states (n. 6505), and king truth (n. 1672, 2015, 2069, 3009, 5044, 5068, 6148). Every one who considers may see that by Tyre in this passage is not meant Tyre, and that without the internal sense what it is for Tyre to be forgotten seventy years cannot be apprehended, nor what it is for this to be according to the days of one king,
3 and the rest. And in Jeremiah: *The whole earth shall be a desolation, and a waste, and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will visit their iniquity upon the king of Babylon, and upon this nation* (xxv. 11, 12; xxix. 10). Seventy years stands for a full state of desolation and devastation, and this was signified by the captivity of seventy years which the Jewish people
4 endured. In Daniel: *Seventy weeks are decreed upon thy people, and upon the city of thy holiness, to consummate the transgression, and to seal up sins, and to purge away iniquity, and to bring in the justice of the ages, and to seal up vision and prophet, and to anoint the holy of holies* (ix. 24) — where seventy manifestly stands for a full state, thus an entire period, before the Lord was to come; whence it is said of Him, that He came in the fulness of time. That

seventy weeks is a full state, is plain from the particulars in that verse, namely, that so many weeks were decreed to consummate the transgression, also to purge away iniquity, and to bring in the justice of the ages, to seal up vision and prophet, to anoint the holy of holies, each particular involving fulness. The like is involved in what follows in the same chapter—*Know therefore and perceive, that from the going forth of the word to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks* (verse 25) — where seven is for a full state. That seven as well as seventy signifies a full state, may be seen above. Jerusalem in this passage manifestly stands for a new church, for Jerusalem was not then built, but destroyed.

6509. Verses 4–6. *And the days of weeping for him passed away, and Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will return. And Pharaoh said, Go up, and bury thy father, according as he made thee swear.* "And the days of weeping for him passed away" signifies that the states of sorrow were accomplished; "and Joseph spake unto the house of Pharaoh" signifies influx of the internal into the natural mind; "saying, If now I have found grace in your eyes" signifies that it may be well received; "speak, I pray you, in the ears of Pharaoh, saying" signifies entreaty for consent; "My father made me swear" signifies that it has the church at heart; "saying, Lo, I die" signifies that it ceased to be; "in my grave which I have digged for me in the land of Canaan, there shalt thou bury me" signifies that it was to be resuscitated where the former church had been. "Now therefore let me go up, I pray thee, and bury my father" signifies resuscitation of the church there by the internal; "and

I will return," signifies presence in the natural mind. "And Pharaoh said, Go up, and bury thy father" signifies affirmation that the church would be resuscitated; "according as he made thee swear" signifies, because that is at heart.

6510. *And the days of weeping for him passed away.* That this signifies that the states of sorrow were accomplished, is evident from the signification of passed away, as accomplished; and from the signification of the days of weeping, as states of sorrow — as may be seen above (n. 6500), and that days are states (n. 6505).

6511. *And Joseph spake unto the house of Pharaoh.* That this signifies influx of the internal into the natural mind, is evident from the signification of speaking, as influx (see n. 2951, 5481, 5743, 5797); from the representation of Joseph, as the internal (n. 6499); from the representation of the house, as the mind (n. 4973, 5023); and from the representation of Pharaoh, as the natural (n. 5160, 5799, 6015). Thus it is plain that by Joseph's speaking unto the house of Pharaoh, is signified influx of the internal into the natural mind.

6512. *Saying, If now I have found grace in your eyes.* That this signifies that it may be well received, is evident from the signification of finding grace in your eyes, as a form of suggestion, thus that it may be well received (see n. 4975, 6178).

6513. *Speak, I pray you, in the ears of Pharaoh, saying.* That this signifies entreaty for consent, is evident from the signification of speak, I pray, as solicitation; and from the signification of ears, as obedience (n. 2542, 3869, 4551, 4652–4660), here consent, because it is to the king. Obedience is also consent, but is called obedience when applied to inferiors, and consent when applied to superiors.

6514. *My father made me swear.* That this signifies that it has the church at heart, is evident from the representation of Israel, who is here the father, as the spiritual church (see n. 4286, 6426); and from the signification of

making to swear, as binding inwardly; here it means to have at heart, for he who binds inwardly, and thus by conscience, does it because he has it at heart; hence this is here signified by making to swear.

6515. *Saying, Lo, I die.* That this signifies that it ceased to be, namely, the church, is evident from the signification of dying, as no longer to be (see n. 494), and as the last time of the church, when it expires (n. 2908, 2917, 2923).

6516. *In my grave which I have digged for me in the land of Canaan, there shalt thou bury me.* That this signifies that the church was to be resuscitated, where a former church had been, is evident from the signification of a grave, and of burying, as resuscitation (see n. 5551); and from the signification of the land of Canaan, as the Lord's kingdom and church (n. 1413, 1437, 1607, 1866, 3038, 3481, 3705, 4240, 4447). Jacob wished to be buried in the land of Canaan, where Abraham and Isaac were buried, and not elsewhere, because his posterity were to possess that land, and thus he would lie among his own. In the internal sense, however, not this, but something else was signified, namely, regeneration and resurrection, because therein is the church; for by burial in the internal sense is signified regeneration and resurrection (n. 2916, 2917, 4621, 5551), and by the land of Canaan is signified the church — as is evident from the passages here above cited; and by Abraham, Isaac, and Jacob, is signified the Lord as to the Divine Itself and the Divine Human, and in the respective sense the Lord's kingdom as to its internal and external (n. 1965, 1989, 2011, 3245, 3305, 4615, 6098, 6185, 6276). This now in the internal sense is signified by their burial there, and hence with the Jews who believe in a resurrection, the opinion still remains, that though they are buried elsewhere, they shall rise again there. It 2
is said that the church will be revived where the former church had been, because the Lord's church from most

ancient times had been there (n. 3686, 4447, 4454, 4516, 4517, 5136). It was for this cause that Abraham was ordered to go thither, and the posterity of Jacob were led thither; and this not because that land was more holy than others, but because from most ancient times all the places there, both provinces and cities and mountains and rivers, represented such things as are of the Lord's kingdom, and the very names which were given them, involved such things. For every name given from heaven to any place, and also to any person, involves what is celestial and spiritual; and when it is given from heaven, it is then perceived there; and it was the Most Ancient Church, which was celestial and had communication with heaven, that gave the names. The reason therefore why the church was again to be established there, was, that the Word was to be given, in which all things were to be representative and significative of things spiritual and celestial, and thus the Word might be understood in heaven as well as on earth; which could not have been, unless the names of places and of persons were also significative. For this reason the posterity of Jacob were introduced thither, and prophets were there raised up by whom the Word was written, and also for this reason the representative of a church was instituted with the posterity of Jacob. Hence it is plain why it is said that a church was to be resuscitated where the former
3 church had been. That the names which are in the Word signify things, may be seen above (n. 1224, 1264, 1876, 1888, 4442, 5225), and in many other places where the signification of names is explained; but that the names in the Word are perceived in heaven as to their signification, and this without instruction, is an arcanum which no one has hitherto known, and therefore it is to be told. When the Word is read, then the Lord flows in and teaches. What is wonderful, there are also scriptures in the spiritual world, which I have sometimes seen, and have been able to read, but not to understand; yet they are clearly under-

stood by good spirits and angels, because they are in accordance with their universal language; and it has been given to know that the expressions therein, even to the syllables, involve such things as are of that world, thus spiritual things, and that they are there perceived from the breathing and the affection resulting from their utterance, thus from milder or harsher modification; but this perhaps scarce any one will believe. This is disclosed that it may be known that names in the Word, since they are written also in heaven, are at once perceived there as to their signification.

6517. *Now therefore let me go up . . . and bury my father.* That this signifies the resuscitation of the church there by the internal, is evident from the signification of burying, as resuscitation (see n. 6516); from the representation of Israel, the father here, as the church (n. 6514); and from the representation of Joseph, who says this of himself, as the internal (n. 6499).

6518. *And I will return.* That this signifies presence in the natural mind, is evident from the signification of returning, as presence; for in the internal sense to set forth and to go signify to live (see n. 3335, 4882, 5493, 5605), hence to return or to come again is the presence of life at the place of departure, where the mind is still present. That the presence is in the natural mind is because by the land of Egypt to which he was to return, is signified the natural mind (n. 5276, 5278, 5280, 5288, 5301).

6519. *And Pharaoh said, Go up, and bury thy father.* That this signifies affirmation that the church would be resuscitated, is evident from what was said above (n. 6517), where like words are used. That this is affirmation, is obvious.

6520. *According as he made thee swear.* That this signifies because that is at heart, is evident from the signification of binding by oath, as to have at heart (see n. 6514).

6521. Verses 7–9. *And Joseph went up to bury his*

father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and the army was exceeding great. "And Joseph went up to bury his father" signifies the internal for the reëstablishment of the church: "and with him went up all the servants of Pharaoh" signifies that it adjoined to itself the knowledges of the natural; "the elders of his house" signifies that were in agreement with good; "and all the elders of the land of Egypt" signifies that were in agreement with truth; "and all the house of Joseph" signifies the celestial things of the spiritual; "and his brethren" signifies the truths thereof; "and his father's house" signifies spiritual good; "only their little ones" signifies innocence; "and their flocks" signifies charity; "and their herds" signifies acts of charity; "they left in the land of Goshen" signifies that these were in the inmost of the knowledges of the church. "And there went up with him both chariots" signifies doctrines; "and horsemen" signifies things intellectual; "and the army was exceeding great" signifies truths and goods conjoined.

6522. *And Joseph went up to bury his father.* That this signifies the internal for the reëstablishment of the church, is evident from the representation of Joseph, as the internal (see n. 6499); from the signification of being buried, as resuscitation (n. 6516), thus reëstablishment, because it is spoken of the church; and from the representation of Israel, who is the father here, as the church (n. 4286, 6426).

6523. *And with him went up all the servants of Pharaoh.* That this signifies that it adjoined to itself the knowledges of the natural, is evident from the signification of going up with him, as adjoining to himself — for as it was from command that they went up, he adjoined them to himself; and

from the signification of the servants of Pharaoh, as the knowledges of the natural. For by Pharaoh is represented the natural in general (see n. 5160, 5799, 6015); and because in the natural are knowledges, these are what are signified by his servants, as also by the Egyptians (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 5702, 6004).

6524. *The elders of his house.* That this signifies that were in agreement with good, is evident from the signification of elders, as the chief things of wisdom, thus those agreeing with good — of which in what follows; and from the signification of house, as good (see n. 2559, 3652, 3720, 4982). Elders are chief things of wisdom, because old men in the Word signify such as are wise, and abstractly from person, wisdom. As the twelve tribes of Israel signified all truths and goods in the complex, there were set over them princes and elders, and by princes were signified primary truths, which are of intelligence, and by elders the chief things of wisdom, thus which are of good. That 2
princes signify primary truths which are of intelligence, may be seen above (n. 1482, 2089, 5044); but that elders signified the chief things of wisdom, and old men wisdom, is plain from the following passages: *Let them exalt* Jehovah *in the congregation of the people, and praise Him in the assembly of the elders* (Ps. cvii. 32) — where the congregation of the people stands for those who are in the truths of intelligence, congregation being predicated of truths (n. 6355), and also people (n. 1259, 1260, 2928, 3295, 3581); the assembly of the elders stands for those who are in good, which is of wisdom; for wisdom is of life, thus of good, but intelligence is of knowledges, thus of truth (n. 1555). Again: *I am wiser than the elders, because I have kept Thy precepts* (Ps. cxix. 100) — where the elders manifestly stand for him that is wise. So in Job: *With aged men is wisdom, and in length of days understanding* (xii. 12). In Moses: *Thou shalt rise up before the grey head, and honor the face of the old man* (Lev.

xix. 32). This was commanded because the old represented
3 wisdom. In John: *Upon the thrones I saw twenty-four elders sitting clothed in white garments, and on their heads crowns of gold* (Apoc. iv. 4). Elders stand for what is of wisdom, thus what is of good; that elders mean this, is plain from the description, that they sat on thrones, were clothed in white garments, and had crowns of gold on their heads; for thrones are the truths of intelligence from the good of wisdom (n. 5313); and so are white garments — that garments are truths may be seen above (n. 1073, 4545, 4763, 5248, 5954), and that white is predicated of truth n. 3301, 5319). Crowns of gold on their heads are the goods of wisdom; for gold is the good of love (n. 113, 1551, 1552, 5658), and the head is the celestial, where wisdom is (n. 4938, 4939, 5328, 6436). They are called wise who are in the third or inmost heaven, thus who are nearest to the Lord; but they are called intelligent who are in the middle or second heaven, thus who are not so
4 near to the Lord. Again: *All the angels stood round about the throne, and the elders, and the four animals* (Apoc. vii. 11) — where also elders stand for what is of wisdom. So in the following passages in Isaiah: *The child shall lift up himself against the elder, and the base against the honorable* (iii. 5). Again: *Jehovah of Hosts shall reign in mount Zion, and in Jerusalem, and before His elders shall be glory* (xxiv. 23). In Jeremiah: *My priests and mine elders expired in the city, while they sought food for themselves to refresh their soul* (Lam. i. 19). Again: *Her king and her princes are among the nations, the law is not. . . . The elders of the daughter of Zion sit upon the earth, they keep silence* (Lam. ii. 9, 10). Again: *They ravished the women in Zion, the maidens in the cities of Judah. Princes were hanged up by their hand: the faces of the elders were not honored. . . . The elders have ceased from the gate* (Lam. v. 11, 12, 14). In Ezekiel: *Calamity shall come upon calamity, and rumor shall be upon rumor; and they*

shall seek a vision of the prophet; but the law hath perished from the priest, and counsel from the elders. The king shall mourn, and the prince shall be clothed with astonishment (vii. 26, 27). In Zechariah: *There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for multitude of days* (viii. 4). That the elders might represent those things which are of wisdom, the spirit of Moses was taken and given to them, whence they prophesied (Num. xi. 16, and following). Elders in the opposite sense are what is contrary to wisdom (Ezek. viii. 11, 12).

6525. *And all the elders of the land of Egypt.* That this signifies, that were in agreement with truth, is evident from the signification of elders, as the chief things of wisdom, thus in agreement with good (see n. 6524), here in agreement with truth, for the things which agree with good, agree also with truth; and from the signification of the land of Egypt, as the natural mind where knowledges are (n. 5276, 5278, 5280, 5288, 5301), thus also where truths are, for knowledges are the truths of the natural mind, and when they are true, they are called truths of knowledge.

6526. *And all the house of Joseph.* That this signifies the celestial things of the spiritual, is evident from the representation of Joseph, as the celestial of the spiritual (see n. 4286, 4592, 4963, 5307, 5331, 5332); hence the house of Joseph is the celestial things of the spiritual.

6527. *And his brethren.* That this signifies the truths thereof, is evident from the representation of the sons of Israel, here the brethren of Joseph, as spiritual truths (see n. 5414, 5879, 5951); which truths are also from the celestial internal, which is Joseph, but by spiritual good, which is Israel.

6528. *And his father's house.* That this signifies spiritual good, is evident from the representation of Israel, who is here the father, as spiritual good (see n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); hence his house is all that is of that good in the complex.

6529. *Only their little ones.* That this signifies innocence, is evident from the signification of little ones, as innocence (see n. 430, 3183, 5608).

6530. *And their flocks.* That this signifies charity, is evident from the signification of flocks, as the interior good of charity (see n. 5913, 6048).

6531. *And their herds.* That this signifies the acts of charity, is evident from the signification of herds, as the exterior goods of charity (see n. 2566, 5913, 6048); thus the acts thereof, for these are the exterior goods of charity.

6532. *They left in the land of Goshen.* That this signifies that those were in the inmost of knowledge, is evident from the signification of the land of Goshen, as the middle or inmost in the natural, where are the knowledges of the church (see n. 5910, 6028, 6031, 6068). That the goods of innocence and charity, interior and exterior (n. 6529–6531), were in that inmost, is signified by leaving the little ones, the flocks, and herds in the land of Goshen; for where things are left, there they are; thus by, they left, in the internal sense is not here signified leaving, but being there, namely, in the inmost of the knowledges of the church, which is the land of Goshen.

6533. *And there went up with him both chariots.* That this signifies doctrines, is evident from the signification of chariots, as doctrines (see n. 5321, 5945).

6534. *And horsemen.* That this signifies things intellectual, is evident from the signification of horsemen, as what is of the intellect, for by a horse is signified the intellectual (see n. 2760–2762, 3217, 5321, 6125). That horsemen are what is of the understanding, may also be evident from the following passages: *Jehovah alone did lead him . . . He made him ride on the high places of the earth* (Deut. xxxii. 12, 13) — speaking of the Ancient Church; to make him ride upon the high places of the
2 earth, means endowing with superior understanding. In David: *Mount in thine honor, and ride upon the Word of*

truth and of gentleness and of justice: and thy right hand shall teach thee wonderful things (Ps. xlv. 4) — speaking of the Lord; riding upon the Word of truth, means being in the very understanding of truth. Again: *Sing unto God, sing praises to His name: extol Him that rideth upon the clouds, by His name Jah* (Ps. lxviii. 4). This also is said of the Lord, the clouds being the literal sense of the Word — see preface to the eighteenth chapter of Genesis (n. 4060, 4391, 5922, 6343); to ride upon them is to be in the internal sense, where truth is in its intelligence and wisdom. In Zechariah: *In that day . . . I will smite every horse* 3 *with astonishment, and his rider with madness, and I will open Mine eyes upon the house of Judah; but will smite every horse of the peoples with blindness* (xii. 4) — where horse stands for the intellectual, and rider for the intellect. Who does not see that horse here does not mean horse, nor rider rider, but that something is signified which can be smitten with astonishment and madness, also with blindness? That this pertains to the understanding is obvious. That by horses and horsemen are signified things intellec- 4 tual, and in the opposite sense reasonings and falsities thence, may be evident in John: *I saw, and behold a white horse, and he that sat thereon had a bow, and there was given unto him a crown, and he went forth conquering. . . . And there went forth another horse that was red, and to him that sat thereon it was given to take peace from the earth, and that they should slay one another, and there was given unto him a great sword. . . . I saw, and behold, a black horse, and he that sat thereon had a balance in his hand. . . . And I saw, and behold, a pale horse; and he that sat upon him, whose name was Death* (Apoc. vi. 2–8). That horses here and they that sat upon them signify such things as are of the understanding of truth, and in the opposite sense of falsity, is manifest from the particulars. The white horse and he that sat upon him are the understanding of truth from the Word. That he who sat upon

the white horse is the Lord as to the Word, is said in plain words (Apoc. xix. 11, 13, 16). The red horse and he that sat thereon are reasonings from the lusts of evil, whereby violence is done to truths from the Word; the black horse and he that sat thereon are the intellectual of truths extinguished; and the pale horse and he that sat upon him
5 are damnation thence. Horses and horsemen in the opposite sense stand for the intellect perverted, and the falsities thence — as in Ezekiel: *Oholah played the harlot under Me; and she doated on her lovers . . . governors and rulers, all of them desirable young men, horsemen riding upon horses. . . . Her sister Oholibah . . . loved the sons of Asshur, governors and rulers, her neighbors, clothed in perfect attire, horsemen riding upon horses, all of them desirable young men* (xxiii. 5, 6, 12). Oholah stands for the perverted spiritual church, which is Samaria, and Oholibah for the perverted celestial church, which is Jerusalem; for the Israelites who were of Samaria represented the spiritual church, but the Jews who were of Jerusalem represented the celestial church. The Assyrians and sons of Asshur stand for reasoning against the truths of faith (n. 1186); horsemen riding on horses for the understanding perverted,
6 whence come falsities. And in Habakkuk: *Lo, I raise up the Chaldeans, that bitter and hasty nation, which go through the breadth of the earth, to inherit habitations not their own. . . . Their horses are swifter than leopards, and are more fierce than the evening wolves; that their horsemen may spread themselves: yea, their horsemen come from far* (i. 6, 8). The Chaldeans stand for those who are in falsities, but in externals appear to be in truths, thus for the profanation of truth, and Babylon for the profanation of good (n. 1182, 1368). Going through the breadth of the earth, means destroying truths. That the breadth of the earth is truth, may be seen above (n. 3433, 3434, 4482). Thus it is plain that the horsemen who spread themselves and come from far, are what is of perverted understanding, thus falsities.

6535. *And the army was exceeding great.* That this signifies truths and goods conjoined, is evident from the signification of army, as truths and goods (see n. 3448); and as here the truths and goods signified by the elders of the house of Pharaoh and the elders of the land of Egypt, and by the house of Joseph and his brethren and also by the house of their father, were together, therefore by an exceeding great army are here signified truths and goods conjoined.

6536. Verses 10, 11. *And they came to the threshing-floor of Atad, which is in the passage of the Jordan, and they lamented there with a very great and sore lamentation; and he made a mourning for his father seven days. And the inhabitant of the land, the Canaanite, saw the mourning in the threshing-floor of Atad, and they said, This is a grievous mourning to the Egyptians: wherefore they called the name of it Abel-mizraim, which is in the passage of the Jordan.* "And they came to the threshing-floor of Atad" signifies the first state; "which is in the passage of the Jordan" signifies which is a state of initiation into knowledges of good and truth; "and they lamented there with a very great and sore lamentation" signifies grief; "and he made a mourning for his father seven days" signifies the end of grief. "And the inhabitant of the land, the Canaanite, saw the grievous mourning in the threshing-floor of Atad" signifies apperception of grief by the good of the church; "and they said, This is a grievous mourning to the Egyptians" signifies that knowledges have grief before they are initiated into the truths of the church; "wherefore they called the name of it Abel-mizraim" signifies the quality of the grief.

6537. *And they came to the threshing-floor of Atad.* That this signifies the first state, is evident from the signification of threshing-floor, as where the good of truth is — for in a threshing-floor there is corn, and by corn is signified good from truth (see n. 5295, 5410), and also the

truth of good (n. 5959); and from the signification of Atad, as the quality of that state, as by names of places elsewhere. By the threshing-floor of Atad is signified a state, namely as to the good and truth of the church, because it was at the passage of Jordan, and by that passage is signified initiation into interior knowledges of good and truth — of which presently. For the Jordan was the first boundary of the land of Canaan, and because by the land of Canaan is signified the church, therefore by the Jordan is signified that which is first of the church, or by which
2 entrance to the church is opened. Hence by the threshing-floor of Atad is signified the first state; and as the first state was signified, mourning was made near the threshing-floor, because it was on this side Jordan, and the land of Canaan was there in sight, by which is signified the church. That a threshing-floor signifies where are the good of truth and the truth of good, thus where are the things of the church, is evident in Joel: *Rejoice, ye sons of Zion, and be glad in Jehovah your God. . . . The threshing-floors are full of corn, and the presses overflow with new wine and oil* (ii. 23, 24) — where the sons of Zion stand for truths from good, the threshing-floors full of corn for the abun-
3 dance of truths and goods. In Hosea: *Be not glad, O Israel, because thou hast committed whoredom from thy God, thou hast loved hire upon all the corn-floors; the threshing-floor and the wine-press shall not feed them, and the new wine shall fail her* (ix. 1, 2) — where committing whoredom and loving the hire of a harlot, stands for falsifying truths and loving what is falsified, corn-floors for the
4 truths of good falsified. As a threshing-floor signified good and also truth, therefore at the time when they gathered from the floor, they celebrated the feast of tabernacles — of which in Moses: *Thou shalt keep the feast of tabernacles seven days, after that thou hast gathered in from thy threshing-floor, and from thy wine-press* (Deut. xvi. 13). The feast of tabernacles signified holy worship, thus worship from good and truth (n. 3312, 4391).

6538. *Which is in the passage of the Jordan.* That this signifies which is a state of initiation into interior knowledges of good and truth, is evident from the signification of the Jordan, as initiation into these knowledges of good and truth, thus what is first of the Lord's kingdom and church as to entrance, and last as to exit (see n. 4255); that the rivers bordering the land of Canaan were representative of the ultimates in the Lord's kingdom, may be seen above (n. 1585, 4116, 4240); hence by the passage of Jordan is signified initiation into interior knowledges of good and truth, for these knowledges of good and truth are the first things whereby man is initiated into the church.

6539. *And they lamented there with a very great and sore lamentation.* That this signifies grief, is evident from the signification of lamentation, as grief. The grief here signified is the grief of initiation (see n. 6537); for before the knowledges of good and truth, which are the beginnings, can be implanted in good, and so become the good of the church, there is grief; since another state must be induced in the natural, and the outer knowledges there must be otherwise arranged, thus what man had before loved must be destroyed; therefore also he must undergo temptations. Hence is the grief which is represented by the grievous lamentation which they lamented.

6540. *And he made a mourning for his father seven days.* That this signifies the end of grief, is evident from the signification of mourning, as grief before the interior knowledges of good and truth are implanted (see n. 6539); and from the signification of seven days, as an entire period from beginning to end (n. 728, 2044, 3845, 6508); here therefore the end, because when those days were finished, they passed over Jordan.

6541. *And the inhabitant of the land, the Canaanite, saw the grievous mourning in the threshing-floor of Atad.* That this signifies apperception of grief by the good of the church, is evident from the signification of seeing, as

apperception (n. 2150, 3764, 4723, 5400); from the signification of inhabitant, as good (n. 2268, 2451, 2712, 3613); from the signification of land, here of Canaan, where the inhabitant the Canaanite dwelt, as the church (n. 1413, 1437, 1607, 1866, 3038, 3481, 3705); from the signification of mourning, as grief (n. 6539, 6540); and from the signification of the threshing-floor of Atad, as the first state, namely, of initiation (n. 6537, 6538). Hence it is plain that by the inhabitant of the land, the Canaanite, seeing the grievous mourning in the threshing-floor of Atad, is signified apperception of grief by the good of the church.

6542. *And they said, This is a grievous mourning to the Egyptians.* That this signifies that knowledges have grief before they are initiated into the truths of the church, is evident from what has been said above (n. 6539), where these words were explained.

6543. *Wherefore they called the name of it Abel-mizraim.* That this signifies the quality of grief, is evident from the signification of a name and of calling a name, as the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421), and because in old time names were given which signified things and states, thus the quality (n. 1946, 3422, 4298); therefore the quality itself is signified by Abel-mizraim, by which name in the original is signified the mourning of the Egyptians.

6544. Verses 12, 13. *And his sons did unto him according as he commanded them: and his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a sepulchre, of Ephron the Hittite, before Mamre.* "And his sons did unto him according as he commanded them" signifies effect according to influx; "and his sons carried him into the land of Canaan" signifies that the church was transferred thither; "and buried him" signifies resuscitation there; "in the cave of the field

of Machpelah" signifies the beginning of regeneration; "which Abraham bought with the field" signifies those whom the Lord redeemed; "for a possession of a sepulchre, of Ephron the Hittite" signifies those who receive the truth and good of faith, and suffer themselves to be regenerated; "before Mamre" signifies quality and quantity.

6545. *And his sons did unto him according as he commanded them.* That this signifies effect according to influx, is evident from the signification of doing, as effect; and from the signification of commanding, as influx (see n. 5486, 5732).

6546. *And his sons carried him into the land of Canaan.* That this signifies that the church was transferred thither, is evident from the signification of carrying, as being transferred, that is, the church, for this is signified by the land of Canaan (see n. 1413, 1437, 1607, 1866, 3038, 3481, 3705). Why the church was transferred thither may be seen above (n. 6516).

6547. *And buried him.* That this signifies resuscitation there, is evident from the signification of being buried, as resuscitation (see n. 5551, 6516).

6548. *In the cave of the field of Machpelah.* That this signifies the beginning of regeneration, is evident from the signification of the cave of the field of Machpelah, as faith in obscurity (see n. 2935); and Machpelah is regeneration (n. 2970); thus it means the beginning of regeneration, for then faith is in obscurity.

6549. *Which Abraham bought with the field.* That this signifies those whom the Lord redeemed, is evident from the signification of buying, as redemption (see n. 6458, 6461); and from the representation of Abraham, as the Lord (see n. 1965, 1989, 2011, 2172, 2198, 3245, 3305, 3439, 3703, 4615, 6098, 6185, 6276); and from the signification of field, as the church (n. 2971, 3766). Thus it is plain that by, which Abraham bought with the field, are signified those who are of the church, whom the Lord redeemed.

6550. *For a possession of a sepulchre, of Ephron the Hittite.* That this signifies those who receive the truth and good of faith, and suffer themselves to be regenerated, is evident from the signification of a sepulchre, as regeneration (see n. 2916, 2917, 5551, 6459); and from the representation of Ephron the Hittite, as those with whom good and truth can be received (n. 6458).

6551. *Before Mamre.* That this signifies quality and quantity, is evident from the signification of Mamre, as the quality and quantity of that to which it is joined (see n. 2970, 2980, 4613, 6456). That something special is signified by Abraham's having bought the cave of the field of Machpelah, which is before Mamre, from Ephron the Hittite, may be evident from its being said so many times, as in previous chapters: *The field of Ephron which was in Machpelah, which was before Mamre . . . was made sure* (Gen. xxiii. 17). Again: *After this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre. . . . And the field and the cave that is therein were made sure unto Abraham for a possession of a sepulchre from the sons of Heth* (verses 19, 20). Again: They buried Abraham *in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased from the sons of Heth* (xxv. 9, 10). And again: *Bury me . . . in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite, for a possession of a sepulchre. . . . The purchase of the field, and of the cave that is therein, was from the sons of Heth* (xlix. 30–32). And in this chapter: *They buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a sepulchre, of Ephron the Hittite, before Mamre.* The special thing which is signified by this frequent repetition in nearly the same words, is, that by Abraham, Isaac, and Jacob, is represented the

Lord; by their burial is represented resurrection and resuscitation; by the cave of the field of Machpelah the beginning of regeneration; by Ephron the Hittite those who receive the good of faith and suffer themselves to be regenerated; and by the sons of Heth, the spiritual church. Thus because those things combined signify the reëstablishment of a spiritual church, therefore they are so many times repeated.

6552. Verse 14. *And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.* "And Joseph returned into Egypt, he and his brethren" signifies the life of the celestial internal and of the truths of faith in knowledges; "and all that went up with him to bury his father" signifies all things which conduce to regeneration; "after he had buried his father" signifies to resuscitate the church.

6553. *And Joseph returned into Egypt, he and his brethren.* That this signifies the life of the celestial internal and of the truths of faith in knowledges, is evident from the signification of returning, as living (see n. 5614, 6518); from the representation of Joseph, as the celestial internal (n. 5869, 5877, 6177); from the representation of the sons of Israel, who are here his brethren, as the truths of faith in the complex (n. 5414, 5879, 5951); and from the signification of Egypt, as knowledges (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966). The life of the celestial internal, and of the truths of faith in knowledges, has been treated of in the chapters where Joseph is made lord of the land of Egypt, and governor to the house of Pharaoh; and afterward where is described the journeying of the sons of Jacob to Joseph, and their coming with their father Jacob to Egypt (see n. 6004, 6023, 6052, 6071, 6077).

6554. *And all that went up with him to bury his father.* That this signifies all things which conduce to regeneration, is evident from the signification of burying, as regeneration and resurrection (see n. 2916, 2917, 4621, 6516), and as

the resuscitation and reëstablishment of the church (see n. 5551, 6516). All things which conduce thereto are signified by all that went up with him, for they were the whole house of Joseph, also the house of his father, and likewise the elders of the house of Pharaoh, and the elders of the land of Egypt; and by the house of Joseph are signified the celestial things of the spiritual (n. 6526), by the house of his father all things of spiritual good (n. 6528), by the elders of the house of Pharaoh those that are in agreement with good (n. 6524), and by the elders of the land of Egypt, those that are in agreement with truth (see n. 6525). Hence it is plain that by all who went up with him to bury, are signified all things which conduce to regeneration. That to bury signifies both regeneration and resurrection, and likewise the resuscitation and reëstablishment of the church, is because those significations involve the same thing; for regeneration is resurrection, as when man is being regenerated, he is becoming alive from being dead, thus he rises again. So it is when the church is resuscitated and reëstablished in man, for this is effected by regeneration, thus by resurrection from death to life.

6555. *After he had buried his father.* That this signifies to resuscitate the church, is evident from the signification of being buried, as the resuscitation of the church (see n. 6554); and from the representation of Israel, as the spiritual church (n. 4286, 6426, 6514, 6517, 6522).

6556. Verses 15–21. *And Joseph's brethren saw that their father was dead, and they said, Peradventure Joseph will hate us, and returning will return unto us all the evil which we did unto him. And they charged Joseph, saying, Thy father did command before he died, saying, Thus shall ye say unto Joseph, Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil: and now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went*

and fell down before him; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not; for am I in the place of God? And as for you, ye thought evil against me, but God thought it for good, to bring to pass, as it is this day, to save alive a great people. And now fear ye not: I will sustain you, and your little ones. And he comforted them, and spake to their heart. "And Joseph's brethren saw that their father was dead" signifies what is alienated from truth and good, and apperception that the church was resuscitated; "and they said, Peradventure Joseph will hate us" signifies that they rejected the internal; "and returning will return unto us all the evil which we did unto him" signifies punishment therefore impending according to desert. "And they charged Joseph, saying" signifies influx from the internal and thence perception; "Thy father did command before he died, saying" signifies that it was by command of the church; "Thus shall ye say unto Joseph" signifies perception from the internal what ought to be done; "Forgive, I pray thee now, the transgression of thy brethren, and their sin" signifies supplication and penitence; "for that they did unto thee evil" signifies that they turned away from the good and truth which flow in; "and now, we pray thee, forgive the transgression of the servants of the God of thy father" signifies penitence and the acknowledgment of the Divine things of the church. "And Joseph wept when they spake unto him" signifies reception from love. "And his brethren also went and fell down before him" signifies the submission of what is in the natural under the internal; "and they said, Behold, we be thy servants" signifies that they shall not be of their own right. "And Joseph said unto them, Fear not" signifies recreation from the internal; "for am I in the place of God" signifies that God will provide. "And as for you, ye thought evil against me" signifies that what is alienated intends nothing but evil; "God thought it for good" signifies that the Divine turns

it to good; "to bring to pass, as it is this day" signifies that this is according to order from eternity; "to save alive a great people" signifies that hence is life to those who are in the truths of good. "And now fear ye not" signifies that they should not be anxious; "I will sustain you, and your little ones" signifies that they should live by the internal from the Divine by truth of the understanding and good of the will. "And he comforted them" signifies hope; "and spake to their heart" signifies confidence.

6557. *And Joseph's brethren saw that their father was dead.* That this signifies what is alienated from truth and good, and apperception that the church was resuscitated, is evident from the signification of seeing, as understanding and apperceiving (see n. 2150, 2325, 2807, 3764, 3863, 4403–4421, 4567, 4723, 5400); from the representation of the sons of Jacob, who are here the brethren, as what is alienated from truth and good — for when they wished to kill, and sold Joseph, they then represented what is alienated from truth and good, which state is here signified, as is plain from their words, "and they said, Peradventure Joseph will hate us, and returning will return unto us all the evil which we did unto him," whereby they then represented the opposite; from the signification of being dead, as being resuscitated, that is, the church (n. 3326, 3498, 3505, 4618, 4621, 6036, 6221); and from the representation of Israel, who is here the father, as the church (see n. 4286, 6426). Hence it is plain that by the brethren of Joseph seeing that their father was dead, is signified apperception by what is alienated from truth and good, that the church was resuscitated.

6558. *And they said, Peradventure Joseph will hate us.* That this signifies that they rejected the internal, is evident from the signification of holding in hatred, as being averse from and rejecting; and from the representation of Joseph as the internal (see n. 6177, 6224). Not that Joseph rejected, but that they rejected Joseph. To attribute to the

internal, Joseph, what is of the external, his brethren, is according to appearance, as that hatred and revenge are attributed to Jehovah, which yet pertain to man.

6559. *And returning will return unto us all the evil which we did unto him.* That this signifies punishment therefore impending according to desert, is evident from the signification of returning the evil which we did to him, as punishment according to desert; for returning the evil which is done to any one, is punishment from desert. How it is with returning evil, or punishments, in the spiritual world, must be told, because from this the internal sense of these words is plain. If evil spirits do any evil in the world of spirits beyond what they have acquired from life in the world, punishers are instantly at hand and chastise them just according to the degree in which they go beyond; for the law in the other life is, that no one must become worse than he had been in the world. They who are punished are wholly ignorant whence those chastisers know that the evil is beyond what they have acquired. But they are informed that such is the order in the other life, that evil itself has punishment with itself, so that the evil of a deed is closely joined with the evil of the punishment, that is, that in the evil itself is its punishment; and therefore that it is according to order for the dispensers of punishment to be instantly at hand. Thus it is done when 2
evil spirits do evil in the world of spirits, but in their own hells they chastise one another according to the evil which they had actually acquired in the world, for this evil they bring with them into the other life. From this it may be evident how it is to be understood, that punishment therefore impends according to desert, which is signified by the words, returning he will return unto us all the evil which we did unto him. But as to good spirits, if perchance they speak or do evil, they are not punished, but pardoned, and also excused; for it is not their purpose to speak or do evil, and they know that such things are excited in them

from hell, so that they do not come forth from guilt of theirs. This is also perceived from their struggling against such things, and afterward from their grief.

6560. *And they charged Joseph, saying.* That this signifies influx from the internal and thence perception, is evident from the signification of charging, as influx (see n. 5486, 5732); and from the representation of Joseph, as the internal (n. 6177, 6224); and from the signification of saying, as perception — of which frequently above. Hence by, they charged Joseph, saying, is signified influx from the internal, and thence perception. That their charge to Joseph is influx from the internal into the external, but not from the external into the internal, is because all influx comes from the interior, and never any from the exterior (n. 6322).

6561. *Thy father did command before he died, saying.* That this signifies that it was from the command of the church, is evident from the representation of Israel, here the father, as the church (see n. 4286, 6426); from the signification of commanding, as influx (n. 6560), and in this case command, because of the church, thus from the Divine; and from the signification of, before he died, as when the church yet was. That it is from the command of the church that every one ought to forgive his brother or neighbor, is evident from the Lord's words in Matthew: Peter said to Jesus, *Lord, how often shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not . . . until seven times, but until seventy times seven* (xviii. 21, 22). But with the Jewish nation it was ingrained that they should never forgive, but should count as an enemy every one who had in any way injured them, and then they thought it allowable to hate him, and to treat him as they chose, even to kill him. The reason was that this nation was in externals alone without an internal, thus in no precept of the internal church. This was why the brethren of Joseph were so much afraid

that Joseph would hate them, and would recompense evil to them.

6562. *Thus shall ye say unto Joseph.* That this signifies perception from the internal what ought to be done, is evident from the signification of saying, in the historic Word, as perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687, 5743); and from the representation of Joseph, as the internal (n. 6177, 6224, 6560). That it is perception of what ought to be done, is signified by thus shall ye say.

6563. *Forgive, I pray thee now, the transgression of thy brethren, and their sin.* That this signifies supplication and penitence, is evident from the signification of, Forgive, I pray thee now, as supplication; and that it is also penitence, is plain from the confession that they had transgressed and sinned, and also from what follows, that they offered themselves to Joseph for servants. Mention is made of transgression and also of sin, because of the marriage of truth and good in everything of the Word; for transgression signifies evil against truth, which is less, and sin, evil against good, which is more grievous; hence it is that both are spoken of — as also in other passages: Jacob said to Laban, *What is my transgression? what is my sin? that thou hast pursued after me* (Gen. xxxi. 36). In Isaiah: *I will blot out as a thick cloud thy transgressions, and as a cloud thy sins* (xliv. 22). In Ezekiel: *In his transgression that he hath transgressed, and in his sin that he hath sinned, in them shall he die* (xviii. 24). Again: *In that your transgressions are discovered, so that in all your doings your sins may appear* (xxi. 24). And in David: *Blessed is he whose transgression is forgiven, whose sin is covered* (Ps. xxxii. 1).

6564. *For that they did unto thee evil.* That this signifies that they turned away from the good and truth which flow in, is evident from the signification of evil, as turning away (see n. 5746). That it is turning away from the good

and truth which flow in, is signified by, they did unto *thee*, for Joseph is the celestial, and internal good (see n. 5805, 5826, 5827, 5869, 5877), through which good and truth flow in from the Lord. This is the way with influx through the internal: the Lord continually flows in through man's internal with good and truth, good giving life and its heat, which is love, and truth giving enlightenment and its light, which is faith. But this influx with the evil when it proceeds further, namely, into exteriors, is resisted and rejected, or is perverted or stifled; and then according to the rejection, perversion, or stifling, the interiors are closed, an entrance only remaining open here and there as through chinks round about. Thus the faculty of thinking and willing remains to man, but against truth and good. This closing penetrates to the exteriors more and more, according to the life of evil, and the persuasion of falsity thence, and this even to the sensual, from which is afterward thought; and pleasures and cravings then take away everything. In such a state are those who are in the hells; for from the evil who come into the other life, is taken away all insight into what is honest and good for the sake of gain, honor, and reputation, and then they are in the sensual.

6565. *And now, we pray thee, forgive the transgression of the servants of the God of thy father.* That this signifies penitence and acknowledgment of the Divine things of the church, is evident from the signification of, we pray thee, forgive the transgression, as confession of having transgressed, and penitence; and from the signification of the servants of the God of thy father, as acknowledgment of the Divine things of the church. For by calling themselves the servants of the God of his father, they acknowledge that they serve the God of the church, consequently they acknowledge the Divine things therein; since by Israel, here the father, is signified the church (see n. 4286, 6426).

6566. *And Joseph wept when they spake unto him.* That this signifies reception from love, is evident from the signification of weeping, as significant of both sorrow and love (see n. 3801, 5480, 5873, 5927, 5930); from the representation of Joseph, as the celestial internal (n. 5805, 5826, 5827, 5869, 5877, 6177, 6224); and from the signification of speaking, as influx, and thence reception (see n. 5797); for influx is from the celestial internal, which is Joseph, and reception is by the truths in the natural, which are his brethren. Hence it is plain that by Joseph's weeping while they spake to him, is signified reception from love.

6567. *And his brethren also went and fell down before him.* That this signifies submission of what is in the natural under the internal, is evident from the representation of the sons of Israel, who are here the brethren, as spiritual truths in the natural (see n. 5414, 5879, 5951); and from the signification of falling down before him, as submission; and from the representation of Joseph as the internal (n. 6499). From this it is plain that by his brethren going and falling down before him, is signified submission of what is in the natural under the internal. In this chapter is described the institution of a spiritual church, and in this passage the submission of what is in the natural under the internal; of which submission it is to be known that the spiritual church cannot be instituted with any one, unless what is of the natural or external man be submitted to the spiritual or internal man. So long as truth alone, which is of faith, predominates with a man, and not the good which is of charity, so long the natural or external man is not submitted to the spiritual or internal. But as soon as good has the dominion, the natural or external man submits himself, and then the man becomes a spiritual church. This is known from this, that he does from affection what the truth teaches, and that he does not act contrary to that affection, however the natural desires it. 2

Affection itself and reason thence have the dominion, and subdue in the natural the enjoyments of self-love and the love of the world, as also the fallacies which had filled the knowledges there; and at length to such a degree, that this subjugation comes to be among his pleasures, and then the natural is at rest, and afterward is in agreement, and when it is in agreement, it then partakes of the pleasantness of the internal. From this may be known what is meant by the submission of what is in the natural under the internal, which is signified by his brethren going and falling down before him, and saying, Behold, we be thy servants.

6568. *And they said, Behold, we be thy servants.* That this signifies that they shall not be of their own right, is evident from the signification of servants, as being without freedom from self, thus not of their own right and government (see n. 5760, 5763).

6569. *And Joseph said unto them, Fear not.* That this signifies recreation from the internal, is evident from the representation of Joseph, as the internal (see n. 6499); and from the signification of Fear not, as that they should not be anxious; and as in what now follows Joseph draws them from that anxiety, by comforting them and speaking to their hearts, therefore by, Fear not, is signified recreation.

6570. *For am I in the place of God?* That this signifies that God will provide, is evident from the signification of, am I in the place of God, as not to be God, but that God will provide.

6571. *And . . . ye thought evil against me.* That this signifies that what is alienated intends nothing but evil, is evident from the representation of the sons of Jacob, who here are ye, as what is alienated from truth and good (see n. 6557) — for when they thought evil against Joseph, they then represented what is alienated; and from the signification of thinking evil against me, as intending evil, for the

evil which is thought against any one, is intended; and as what is alienated cannot intend good, therefore it is said, that they intend nothing but evil. As to this, that what is alienated from truth and good can intend nothing but evil, the case is, that the man who is alienated from good and truth, intends nothing but evil because he cannot intend good; and what he intends, reigns with him, and therefore is in all his thoughts, and also in the smallest things he does; for the intention or end is the very life itself of man, the end being his love, and love being the life. And what is more, man is just such as is the end with him, and also his form is such in the light of heaven; and, what you will perhaps wonder at, such as is his form in general, such is the form of the least things of his will. Thus the whole man is such as his end is. From this it may be evident 2
that the man who is an evil end, cannot be among those who are good ends, thus he who is in hell cannot be in heaven; for the ends conflict, and the good ends conquer because from the Divine. Hence also it may be evident that they do not think truly who believe that every one can be let into heaven from mercy alone; for if one who is an evil end comes into heaven, his life labors as with one who lies in the agony of death, and he is dreadfully tortured, besides that there in the light of heaven he appears as a devil. Hence it is plain that they who are alienated from truth and good, can think nothing but evil; and that this evil is in the least things of their thought and will, is very manifest from the sphere which exhales from such far away, for from that sphere their quality is perceived. That sphere is as a spiritual evaporation from everything of the life.

6572. *But God thought it for good.* That this signifies that the Divine turns it to good, is evident from the signification of thinking for good, as intending (see n. 6571); but as it is said of God, it means turning to good, for what God intends, this He does.

6573. *To bring to pass, as it is this day.* That this signifies that this is according to order from eternity, is evident from the signification of bringing to pass when said of the Divine, as order, for whatever the Divine does, is order; and from the signification of, as it is this day, as from eternity (see n. 2838, 3998, 4304, 6165, 6298).

6574. *To save alive a great people.* That this signifies that hence is life to those who are in the truths of good, is evident from the signification of saving alive, as spiritual life (see n. 5890, 6032); and from the signification of people, as truth (n. 1259, 1260, 3295, 3581, 4619), here the truth of good, because it is said a great people. For truth from good is great in comparison with the truth from which good is, since the former truth, that which is from good, is in itself good, because formed from good, thus is
2 good in its form. The words which Joseph here spake to his brethren, namely, Ye thought evil against me, God thought it for good, to bring to pass, as it is this day, to save alive a great people, are words which contain an arcanum of heaven, which arcanum is this: the Lord permits infernal spirits in the other life to lead the good into temptation, consequently to infuse evils and falsities; which also they do with all their endeavor; for when they do this, they are in their life and the enjoyment of life. But then the Lord Himself is present, both immediately and mediately by angels, with those who are in temptation, and resists by refuting the falsities of the infernal spirits, and by dissipating their evil, so giving refreshment, hope, and victory. Thus the truths of faith and the goods of charity, with those who are in the truths of good, are more inwardly implanted and more strongly confirmed; this is
3 the means by which spiritual life is bestowed. From these things may be evident what is signified in the internal sense by the words in this verse, namely, that they who are alienated from truth and good, as are the spirits who induce temptations, intend nothing but evil, but that the

Divine turns it into good, and this according to order from eternity, from which is life to those who are in the truths of good. For it is to be known that infernal spirits, to whom it is permitted thus to trouble the good, intend nothing but evil, for they wish with all their might to draw them down from heaven and cast them into hell; since it is the very enjoyment of their life to destroy one as to his soul, thus to eternity. But the least thing is not permitted them by the Lord, except to the end that good may come of it — that is, that truth and good may be formed and strengthened with those who are in temptation. In the whole spiritual world reigns the end which proceeds from the Lord, which is, that nothing at all, not even the least, shall exist, except that good may come from it. Hence the Lord's kingdom is called a kingdom of ends and uses.

6575. *And now fear ye not.* That this signifies that they should not be anxious, is evident without explication.

6576. *I will sustain you, and your little ones.* That this signifies that they should live by the internal from the Divine by truth which is of the understanding and good which is of the will, is evident from the signification of sustaining, as the influx of good and truth (see n. 6106), thus life by truth and good; and from the representation of Joseph, as the internal (n. 6499). But as spiritual life is not from the internal, but through the internal from the Lord, it is said, by the internal from the Divine. By you and your little ones are signified spiritual truths in the natural, and the innocence which is in them, which were to live by internal truth and good from the Divine. That sustaining means life by truth and good, is because spiritual food is knowledge, intelligence, and wisdom, thus truth and good (n. 56–58, 681, 4792, 5293, 5340, 5342, 5576, 5579). That it is said, truth which is of the understanding and good which is of the will, is because all truth belongs to the understanding, and good to the will; for the understanding is the receptacle of truth, and the will is the receptacle of good.

6577. *And he comforted them.* That this signifies hope, is evident from the signification of comforting, as allaying anxiety of mind with hope (see n. 3610).

6578. *And spake to their heart.* That this signifies confidence, is evident from the signification of speaking to the heart, as giving confidence, namely, that evil should not befall; for speaking is influx (see n. 2951, 5481, 5797), and heart is the will (n. 2930, 3888); thus speaking to the heart, is influx into the will, and thence confidence. From this is also plain that there is a marriage of truth which is of the understanding, and of good which is of the will, in all things of the Word; for comforting is spoken of the understanding, and speaking to the heart, of the will; therefore also his comforting them signifies hope, for this is of the understanding by truth, and his speaking to their heart signifies confidence, for this is of the will by good, inasmuch as genuine confidence cannot be given with others than those who are in the good of charity, nor genuine hope with others than those who are in the good of faith.

6579. Verses 22, 23. *And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years. And Joseph saw Ephraim's sons of the third generation: the sons also of Machir the son of Manasseh were born upon Joseph's knees.* "And Joseph dwelt in Egypt" signifies the life of the knowledges of the church from the internal; "he, and his father's house" signifies from the internal and its good; "and Joseph lived a hundred and ten years" signifies the state and quality. "And Joseph saw Ephraim's sons of the third generation" signifies the institution of the church as to the intellectual, and its derivatives; "the sons also of Machir the son of Manasseh" signifies, and as to the voluntary and its derivatives; "were born upon Joseph's knees" signifies that it was by good conjoined with truth from the internal.

6580. *And Joseph dwelt in Egypt.* That this signifies the life of the knowledges of the church from the internal,

is evident from the signification of dwelling, as life (see n. 1293, 3384, 3613, 4451, 6051); from the representation of Joseph, as the internal (n. 6499); and from the signification of Egypt, as the knowledges of the church (n. 4749, 4964, 4966, 6004). In the preceding verses of this chapter the subject is the spiritual church to be instituted; and after the external or natural is entirely submitted to the internal or spiritual — which is signified by Joseph's brethren falling down before him and offering themselves to him for servants — the establishment of that church is now described by Joseph's dwelling in Egypt, and by sons being born of Ephraim, and of Machir the son of Manasseh. With the man who is a spiritual church there is life from the internal in the knowledges of the church; for knowledges with him are made subordinate, and reduced into such order that they receive the influx of good and of truth, so as to be receptacles of influx from the internal. It is otherwise with those who are not a church, knowledges with them being so arranged that what confirm truth and good are rejected to the sides, thus far removed from the light of heaven; hence what remain are receptive of falsity and evil.

6581. *He, and his father's house.* That this signifies from the internal and its good, is evident from the representation of Joseph, who here is he, as the internal (see n. 6499); and from the signification of house, as good (n. 2048, 3720, 4982).

6582. *And Joseph lived a hundred and ten years.* That this signifies the state and quality, is evident from the signification of numbers in the Word, as things (see n. 575, 1963, 1988, 2075, 2252, 3252, 4264, 5265, 6175); and indeed the state and quality of the thing (n. 4670). So also it is with the number a hundred and ten, which contains the state and quality of the life of knowledges from the internal.

6583. *And Joseph saw Ephraim's sons of the third gen-*

eration. That this signifies the institution of the church as to the intellectual and its derivatives, is evident from the representation of Ephraim, as the intellectual of the church (see n. 3969, 5354, 6222, 6234, 6238, 6267); and from the signification of sons of the third generation, as derivatives; for sons and the sons of sons, since they descend from the parent, are derivatives of that which is represented by the parent. The institution of the church from the internal, that is, through the internal from the Lord, is signified by Joseph saw. What the intellectual of the church represented by Ephraim is, may be seen above (n. 6222).

6584. *The sons also of Machir the son of Manasseh.* That this signifies and as to the voluntary and its derivatives, is evident from the representation of Manasseh, as the voluntary of the church (see n. 5351, 5353, 5354, 6222, 6238, 6267, 6296); and from the signification of his sons and sons' sons, here the sons of Machir, as the derivatives (n. 6583); the derivatives of the voluntary of the church, signified by the sons of Machir, are goods conjoined with truths, thus also truths from good, since truths which are derived from good, are the forms of good. That the sons of Machir are goods conjoined with truths, is signified by their being born on Joseph's knees — as presently follows; and that they are truths from good, is signified in the Book of Judges: *Out of Machir shall come down lawgivers* (v. 14). Lawgivers mean truths from good (n. 6372).

6585. *Were born upon Joseph's knees.* That this signifies by good conjoined with truth from the internal, is evident from the signification of bringing forth on the knees, as the conjunction of good and truth (see n. 3915); and from the representation of Joseph, as the internal (n. 6499). The sons of Machir being born upon Joseph's knees, involves that Joseph acknowledged them for his own, for when it is so said, it is signified that they are adopted as his own — as may be evident from the sons born of Bilhah the servant of Rachel, concerning whom Rachel says, *Behold my*

handmaid Bilhah, go in unto her; and she shall bear upon my knees, and I also shall be built up by her (Gen. xxx. 3). That those sons were acknowledged by Joseph for his own, was because by Manasseh is represented the voluntary of the church, thus its good; and the internal, which is represented by Joseph, flows in with good, but not with truth except by good; hence they are said to be born upon Joseph's knees.

6586. Verses 24–26. *And Joseph said unto his brethren, I die; and visiting, God will visit you, and bring you up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the sons of Israel, saying, Visiting, God will visit you, and ye shall bring up my bones from hence. And Joseph died, a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.* "And Joseph said unto his brethren, I die" signifies prediction that the internal of the church would cease; "and visiting, God will visit you" signifies that the last time would come; "and bring you up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob" signifies that they would come to the state of the church in which the ancients were. "And Joseph took an oath of the sons of Israel" signifies binding; "Visiting, God will visit you" signifies when that last of the church should come; "and ye shall bring up my bones from hence" signifies that there would be the representative of a church, but not a representative church, which would be in the internal also. "And Joseph died" signifies that the internal of the church ceased to be; "a hundred and ten years old" signifies the state then; "and they embalmed him" signifies preservation still; "and he was put in a coffin in Egypt" signifies concealment in the knowledges of the church.

6587. *And Joseph said unto his brethren, I die.* That this signifies prediction that the internal of the church would cease, is evident from the representation of Joseph,

as the internal (see n. 6499) — here the internal of the church, because in what precedes the subject has been the church instituted by the internal, that is, through the internal by the Lord; and from the signification of dying, as to cease to be such (n. 494), thus to cease. That dying means the last time of the church, may be seen above (n. 2908, 2912, 2917, 2923). Prediction concerning this time is signified by Joseph's saying unto his brethren; for in what now follows, even to the end, the subject is the
2 further state of the church. Hence it is plain that by, Joseph said unto his brethren, I die, is signified that the internal of the church would cease. The case is this: a church, in order to exist, must be internal and external, for there are those who are in the internal of the church, and those who are in its external; the former are few, but the latter are many. Yet with those with whom is the internal church, the external must be also, since the internal of the church cannot be separated from its external; and also with those with whom is the external church, the internal must be also, but the internal with these is in obscurity.
3 The internal of the church consists in willing good from the heart, and in being affected with good, and its external consists in doing good, and this according to the truth of faith which is known from good; but the external of the church consists in the holy performance of rituals, and in doing works of charity, according to the precepts of the church. From this it is evident that the internal of the church is the good of charity in the will. Therefore when this ceases, the church itself also ceases, for the good of charity is its essential. External worship indeed remains afterward, as before, but then it is not worship, but ceremony, which is preserved because so appointed; but this ceremony, which appears as worship, is as a shell without a kernel, for it is the external which remains, wherein is no internal. When such is the state of the church, it is at its end.

6588. *And visiting, God will visit you.* That this signifies that the last time would come, is evident from the signification of being visited, as the last time, here the last time of the oppression of the sons of Israel in Egypt; in the internal sense the last time of the old church, and the first of a new. This last time in the Word is called visitation, and is predicated both of the church in general, and also of those who are within the church in particular; of the new church which is born, and of the old church which expires; in particular of the man of the church who is saved, and of him who is condemned. That these things 2
are signified in the Word by visitation, and the day of visitation, may be evident from the following passages — in Luke: *Blessed be the Lord, the God of Israel; for He hath visited, and wrought redemption for His people. . . . Through the bowels of mercy of our God, whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and the shadow of death* (i. 68, 78, 79). This is the prophecy of Zacharias concerning the Lord Who was born; to be visited here stands for the raising up of a new church, and the enlightenment then of those who were in ignorance of the truth and good of faith, thus their deliverance; wherefore it is said, He hath visited and redeemed His people, He hath visited to give light to them that sit in darkness and the shadow of death. In 3
Moses: *Jehovah said unto Moses . . . Gather the elders of Israel together, and say unto them, Jehovah the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, Visiting, I will visit you, and that which is done to you in Egypt* (Exod. iii. 16). Again: *The people believed: and they heard that Jehovah had visited the sons of Israel* (iv. 31). To be visited here stands for the last time when the church ceases, and the first when it commences; for the last with the Egyptians, and for the first with the sons of Israel, thus also for their deliverance. In Jeremiah: *They shall be carried to Baby-* 4

lon; and there shall they be until the day that I will visit them . . . then will I bring up the vessels of the house of God, *and restore them to this place* (xxvii. 22). Again: *When seventy years are fulfilled to Babylon, I will visit you, and perform for you My good word toward you, and will bring you back to this place* (xxix. 10), where visiting means delivering, in general the last time of captivity and
5 desolation. Visitation and the day of visitation mean the last time of the church, in Isaiah: *What will ye do in the day of visitation and of desolation which shall come from far? to whom will ye flee for help?* (x. 3.) Again: *Behold the day of Jehovah cometh, cruel, of indignation, and wrath, and anger, to make the earth a desolation. . . . I will visit evil upon the world, and their iniquity upon the wicked* (xiii. 9, 11). In Jeremiah: *They shall fall among them that fall; and in the time of their visitation they shall be overthrown* (viii. 12). In Hosea: *The days of visitation are come, the days of recompense are come* (ix. 7). In Moses: *Jehovah said to Moses, Now go, lead this people in, whither I have spoken unto thee: behold, Mine angel shall go before thee: but in the day of My visiting, I will visit upon them their sin* (Exod. xxxii. 34). In Luke: Jesus said concerning Jerusalem, *They shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation* (xix. 44). The day of visitation stands for the coming of the Lord, and enlightenment then; but in respect to the Jewish nation, as they did not acknowledge it, it is the last time of the representatives of the church with them; for when Jerusalem was destroyed,
6 the sacrifices ceased, and that nation was dispersed. In Ezekiel: *A great voice cried in mine ears, The visitations of the city have come, every man with his destroying weapon in his hand* (ix. 1) — where the sense is the same. In Isaiah: *The Rephaim shall not rise, because Thou hast visited, Thou hast destroyed them* (xxvi. 14). The Rephaim are the posterity of the Most Ancient Church, which was

before the flood, who are also called Nephilim and Anakim (see n. 567, 581, 1673). Thou hast visited and destroyed the Rephaim, means the last time of that church, and the casting of them into hell (n. 1265–1272). Visitation stands for recompense, thus damnation, in Jeremiah: *Shall I not visit for this? . . . shall not My soul be avenged on such a nation as this?* (v. 9.) Again: *I will bring the calamity of Esau upon him, the time that I shall visit him* (xlix. 8). And in Hosea: *I will visit upon him his ways, and will render to him his works* (iv. 9).

6589. *And bring you up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob.* That this signifies that they should come to the state of the church in which the ancients were, is evident from the signification of the land of Egypt, from which they were to go up, as the vastated church, represented by the Egyptians oppressing the sons of Israel, and its destruction by their being overwhelmed in the Red Sea; and from the signification of the land of Canaan, to which the sons of Israel were to go, as the Lord's kingdom and church (see n. 1607, 3038, 3481, 3705, 4447, 4517). That this is the 2
Ancient Church, or the state of the church in which the ancients were, is signified by its being designated as the land which God sware to give to Abraham, to Isaac, and to Jacob; for by these in the supreme sense is meant the Lord, in the representative sense His kingdom in the heavens, and His kingdom on the earth, which is the church (see n. 1965, 1989, 2011, 3245, 3305, 6098, 6185, 6276). Thus to swear to give the land to them, is to confirm that they should come to the state of the church in which the ancients were. Not that the posterity of Jacob were to come thereto, for they could not come to the state of that church, but only to its external, namely, to representatives, and scarcely to them; but that they should come thereto who are signified by the sons of Israel, as are all those who are of the spiritual church, as well those who lived at that

3 time, as those who are to come. That to swear is to confirm from the Divine, may be seen above (n. 2842, 3375). That the land of Canaan was promised and given to the posterity of Jacob, was that they might represent the church; and this because the church from ancient times had been in that land, and then all those places were named and made representative (n. 3686, 4447, 4516, 4517, 5136, 6516).

6590. *And Joseph took an oath of the sons of Israel.* That this signifies binding, is evident without explication.

6591. *Visiting, God will visit you.* That this signifies when that last of the church should come, is evident from the signification of visiting, as the last of the church (see n. 6588).

6592. *And ye shall bring up my bones from hence.* That this signifies that there should be the representative of a church, not a church, which must be in the internal also, is evident from the representation of Joseph, as the internal of the church (see n. 6587); and since by him is represented the internal of the church, by his bones is signified that which is most external, or the ultimate of the church, thus the representative thereof. For the representatives which were in the Ancient Church, and were also instituted with the posterity of Jacob, were the ultimates of the church, but what they signified and represented were the internals of the church. These internals are signified by flesh in which is spirit, but the ultimates by bones. From this may be evident what is the quality of the church when it is only in externals without internals, namely, that it is like the bony skeleton of a man without flesh. That with the Israelitish and Jewish people there was no church, but only the representative of a church, may be seen above (n. 4281, 4288, 4307, 4500, 4680, 4844, 4847, 4903, 6304); and that the representative of a church was not instituted with them until they were wholly vastated as to the internal, as otherwise they would have profaned holy things (n. 4289).

6593. *And Joseph died.* That this signifies that the internal ceased to be, is evident from the signification of dying, as ceasing to be such as before (see n. 494, 6587); and from the representation of Joseph, as the internal (see n. 6499). As to the quality of the church when the internal has ceased, see above (n. 6587, 6592).

6594. *A hundred and ten years old.* That this signifies the state then, is evident from the signification of a hundred and ten years, as the state and quality of the life of knowledges from the internal (see n. 6582). That years are states may be seen above (n. 487, 488, 493).

6595. *And they embalmed him.* That this signifies preservation still, is evident from the signification of embalming, as preservation from the contagion of evil (n. 6503, 6504). As the end of the church is here treated of, it must be told what is meant by preservation still, when the church ceases to be, which takes place when its internal ceases with man (n. 6587, 6592). The external remains still, but is such as to have within it an internal; and yet this internal is not then with man, because he does not think about it, or if he thinks about it he is not affected by it; but it is with the angels who are with man. And as the man of the vastated church thinks nothing of the internal, neither is affected by it, and for the most part is ignorant that it exists, therefore the internal cannot be injured by him; for what a man knows, and especially what he has once believed, he may injure, but not what he is either ignorant of, or does not believe to exist. Thus the internal of the church is preserved, lest it should be harmed by evil. So were the internal things of the church preserved among the posterity of Jacob; for they were in externals without the internal, so that they were not even willing to know about any internal; and therefore the internal things of the church were not revealed to them. That internal things were not made known to the posterity of Jacob, lest they should injure them by profaning, may be seen above (n. 3398, 3480); and that they cannot pro-

fane the internal things of the church, who do not believe them, and still less they who are ignorant of them (n. 593, 1008, 1059, 2051, 3398, 3402, 3898, 4289, 4601); also that the interior things of the church are not revealed until the church is vastated, because then they are no longer believed, thus neither can they be profaned (see n. 3398, 3399). This is meant by preservation.

6596. *And he was put in a coffin in Egypt.* That this signifies concealment in the knowledges of the church, is evident from the signification of an ark or a coffin, as that in which something is stored or concealed; and from the signification of Egypt, as the knowledges of the church (see n. 4749, 4964, 4966); and the knowledges of the church were at that time an acquaintance with the representatives and significatives that were in the Ancient Church. The concealment of the internal in these is signified by the words, and he was put in a coffin in Egypt. Concerning the concealment of the internal of the church, and consequent preservation lest it should suffer injury, see above (n. 6595). That an ark or coffin is that in which something is stored or concealed, may be evident from the ark of the Testimony, that it was called an ark because in it was stored the Testimony or Law.

6597. The internal sense of the things contained in the Book of Genesis has now been disclosed. But because in this Book all is historic, except the forty-eighth and forty-ninth chapters, in which is also what is prophetic, therefore it can scarcely appear that what has been set forth is the internal sense; for the history detains the mind in the literal sense, and thus removes it from the internal; and the more because the internal sense differs altogether from the literal, since the one treats of spiritual and celestial, and the other of worldly and terrestrial things. But that the internal sense is such as has been set forth, is plain from the particulars that have been unfolded, and especially from this, that it has been dictated to me from heaven.

INFLUX, AND THE INTERCOURSE OF THE SOUL AND BODY, CONTINUED.

6598. It is known that one man excels another in power of understanding and perceiving what is honorable in moral life, what is just in civil life, and what is good in spiritual life. The cause is in the elevation of thought to what is of heaven, whereby the thought is withdrawn from the externals of sense; for those who think only from sense, cannot see at all what is honorable, just, and good, and therefore they trust to others and speak much from memory, and thereby appear to themselves wiser than others. But those who are able to think above the things of sense, if what is in the memory be in order, are in a higher power of understanding and perceiving than others, and this according to the degree in which they view things from the interior.

6599. How it is with those who think in the sensual, and with those who think above the sensual, and what is the influx into the latter and into the former, it is permitted to declare from experience. But it is first to be known that the thought of man is distinguished into ideas, and that one idea follows another, as one expression follows another in speech. Yet the ideas of thought take up one another with such quickness that the thought appears to man, when he is in the body, as if continuous, and therefore with no distinction. But in the other life it is manifest that the thought is distinguished into ideas, for speech is then effected by ideas (see n. 2470, 2478, 2479). How it is with the thought and its ideas, must now be told, namely, that the thought diffuses itself into the societies of spirits and of angels round about, and that the power of understanding and perceiving is according to the extension into those societies, that is, according to the influx thence; and then that in one idea of thought there are

innumerable things, and still more in one thought composed of ideas.

6600. It has been manifestly shown me that the thought of man, and also of spirits, and likewise of angels, spreads itself around into many societies in the spiritual world, but the thought of one differently from the thought of another. That I might know this for a certainty, it was given to talk with some societies, to which my thought reached, and it was then given me to know what flowed into the thought, from what society it was, also where and what the society was, so that I could not be deceived. According to the extension of the thoughts and affections into societies comes the power of understanding and perceiving, with man,
2 spirit, and angel. He who is in the good of charity and of faith, has extension into the societies of heaven, ample according to the degree in which he is in them, and in which he is in genuine good; for they are in agreement with heaven, and therefore flow in thither spontaneously and widely. Yet there are some societies into which affection for truth, and others into which affection for good extends. Affection for truth extends to the societies of the spiritual angels, and affection for good to the societies of the celestial angels. But on the other hand the thought and affection of those who are in evil and falsity, have extension into infernal societies, and this also according to
3 the degree of evil and falsity with them. It is said that the thought and affection of man, spirit, and angel, diffuse themselves around into societies, and that hence is understanding and perception; but it is to be known that it is so said according to appearance, for there is no influx of thoughts and affections into societies, but from societies, and this through the angels and spirits with man. For, as has been shown at the close of preceding chapters, all influx comes from the interior, thus with the good from heaven, that is, through heaven from the Lord, and with the evil from hell.

6601. One morning it was plainly shown that in every idea and least affection were contained innumerable things, also that these ideas and affections penetrated into societies. I was kept for some time in a certain affection and consequent thought, and then it was shown how many societies concurred. There were five societies which manifested themselves by living speech, saying what they thought, and also that they perceived that those thoughts had been with me; and that they knew further, which I did not attend to, the causes of what was thought, and also the ends. The rest of the societies, which were many, to which the thought was extended, were not so manifested, and were also more remote. With the extension of thought from the objects 2
which are thought of, it is as with the objects of sight. From these a sphere of rays diffuses itself to a considerable distance, which falls into the sight of man, and this to a greater or less distance according to the radiant and flamy light in the object; for if it be flamy, it is apparent at a much greater distance than if cloudy and dusky. The case is similar with the internal sight, which is of the thought, from its objects. The objects of this sight are not material, like objects in the world, but they are spiritual, and therefore they diffuse themselves to such things as are in the spiritual world, thus to truths and goods there, consequently to the societies which are in these truths and goods; and as what is flamy in the world spreads itself to the greatest distance, so does good and its affection in the spiritual world; for flame corresponds to affection for good. From this it may be evident that the quality of man's life is altogether according to the societies into which his thought and affection extend themselves, and according to the quality and degree of the extension.

6602. That the spheres of the thoughts and affections extend themselves into the spheres of societies which are far off, was made evident to me also from this, that while I was thinking from affection concerning such things as

particularly moved a society at a distance, they then talked with me on the same subject, telling what they felt. This has been done repeatedly. One society was to the right, at a considerable distance, in the plane of the lower part of the thorax; and another also to the right nearer, in the plane of the knees. Distance is perceived from the state of affection for truth and good; so far as the state of one society differs from the state of another, so far societies appear to be remote.

6603. But it is to be known that the thoughts and affections which extend into societies do not specially move the societies to think and will as does the man, spirit, or angel, from whom the thoughts and affections come forth, but they enter into the universal sphere of the affection and consequent thought of those societies. Consequently the societies know nothing about it; for the spiritual sphere in which all societies are, is various with each, and when the thoughts and affections enter into this sphere, the societies are not affected. All thoughts and affections enter into the spheres of the societies with which they agree. Thus extensions are given in every direction in freedom, as the extension of rays from objects in the world, which freely pervade all around, to the sight of every one who stands within their range, with variety according to the clearness and the dulness of the sight, and also according to the serenity or obscurity of the atmosphere. In the spiritual world the affection for knowing truth and good corresponds to the serenity of the atmosphere.

6604. Sometimes an angel appeared to me and conspicuously his face, which was continually varied according to affections, as they succeeded one another with him in order, thus from one limit to the other — the universal ruling affection still remaining, from which it might be known that it was the same angel. And I was instructed that the changes of his face came from the societies with which he had communication, and that they occurred ac-

cording to the variations of the communication as it was nearer with one society than with another, and thus successively. For the extension of the affections and thoughts has its limits, and in the last societies vanishes, as the sight into the universe. Within the limits of that common sphere the thoughts and affections can be varied, and may be now nearer to one society, now to another. When they are in the midst of one, then the rest of the societies are to that one in the circumference; and so on with all variation within those limits.

6605. It is worthy to be observed, that as the whole heaven forms one man, thence called the Greatest Man — as shown at the close of several chapters — so every society in like manner forms a man; for the image of the whole heaven flows into the societies, and causes them to be like; and not only into the societies, but also into the individuals in the society, whence each individual has a human form, for every one in an angelic society is a heaven in least form. The varieties of their human form are according to the quality of good and of truth with them. Hence every spirit and angel appears in a form altogether according to the communication of his thoughts and affections with societies. Thus the more they are in good and truth, so are they in a more beautiful human form. But if the communication of the thoughts and affections be diffused into societies not according to heavenly order, then the form is so far unbeautiful. And if the communication be with infernal societies, then the form is deformed and diabolic; and those who are in total opposition to good and truth, as they are in opposition to the form of heaven, which is human, appear in the light of heaven not as men, but as monsters. This is the case with the whole hell, with the societies therein, and with the individuals in the societies; and this also with variety according to the degree of opposition of evil against good and of the falsity therefrom against truth.

6606. I have observed when speaking with angelic spirits, that the affections and thoughts appeared like a stream round about, and the subject of the thought was in the midst encompassed by that stream, and that this was extended thence in all directions. From this also it has been made manifest, that the thoughts and affections extend themselves on all sides to societies.

6607. It has been shown that thoughts with affections, when they diffuse themselves, circulate almost according to the form of the convolutions of the gray substance in the human brain; the flowings were seen by me for a long time; they were circuits, inflections, winding in and winding out, such as those of the said substance in the brain. But the forms of heaven are still more wonderful, and such as cannot be comprehended, not even by angels; in such form are the angelic societies in the heavens, and into such form the thoughts of the angels flow, and almost in an instant to a great distance, because according to the infinitely perfect form.

6608. Intellectual light has been given me, taken away, diminished, and moderated, in thinking, speaking, and writing, and this frequently; and it has been given me to perceive the variations and differences. The light itself was perceived as an illumination, which enlightened the substances of the interior sight, as the light of the sun the organs of bodily sight. That general illumination caused objects to appear, as the objects of the earth appear to an enlightened eye; and I have been instructed that these variations took place according to communications with heavenly societies.

6609. The thoughts and speech of the societies within which was my thought, have been at times represented to me by clouds which ascended and descended in the blue of heaven. From the forms of the clouds, their colors, thinness, and density, it was given to know what flowed in. Truths were represented by the blue mixed with a beauti-

ful brilliant white, the brilliancy of which cannot be described; appearances of truth were represented by obscure whiteness, and falsities by black clouds; and thus also the influx of the thoughts and affections might be known.

6610. During a man's life the ideas of his thought are varied, that is, they are multiplied and divided, and thus extended to various and new societies; with those who are in evil, to infernal societies, as also with those who are in the persuasions of falsity. But with those who are in persuasions of truth, that is, in persuasive faith, the ideas of the thought are exceedingly confined; while with those who are being regenerated, the thoughts and affections continually enter into new heavenly societies, and the extension increases. The former thoughts and affections at the same time are divided, and being divided are associated with ideas, which are again communicated with new societies. More especially generals are filled with particulars, and these with single, thus with new truths, whereby illumination increases.

6611. I have spoken with spirits concerning the changes of state of the life of man, that it is inconstant, and he is borne upward and downward, now toward heaven and now toward hell. But they who suffer themselves to be regenerated, are being borne continually upward, and thus always into more interior heavenly societies. Extension of sphere into those societies is given by the Lord to those who are being regenerated, chiefly by temptations, in which resistance is made to evils and falsities; for the Lord then fights through angels against evils and falsities. Thus man is introduced into those societies of angels which are more interior; and into whatever societies he has once been introduced, he there remains; and thence also he receives a more extended and elevated power of perception.

6612. From this it is also plain that the more exteriorly man thinks, the less extension he has, and the more interiorly, the greater extension. For they who think exteri-

orly, that is, who are in the sensual, communicate only with grosser spirits; but they who think interiorly, that is, from the rational, communicate with angels; and the difference may be evident from the density of the sphere in which sensual spirits are, and from the purity of the sphere in which the angels of heaven are. The difference is as between the extension of sound and the extension of light: how great this is, those know who are skilled in natural science.

6613. That in one idea of thought there are innumerable things, and much more so in one thought composed of ideas, has been given to know from much experience, some of which may here be adduced.

6614. It has been shown by living experience how angelic ideas flow into the ideas of spirits, who are beneath and therefore in grosser ideas. A store of ideas from the angelic heaven was shown as a bright cloud divided into little masses, each little mass consisting of innumerable particulars, producing one simple idea with a spirit; and it was afterward shown that thousands and thousands of particulars were in it, which were also represented by a cloud to the speech of spirits. I afterward spoke of these things with the spirits, showing that they may be illustrated by the objects of sight; for an object which appears simple, when seen through a magnifying glass immediately presents to the sight a thousand things not before visible — as in the case of little worms which appear as one obscure object, but when viewed in a microscope not only become many, but each is seen in its form; and if subjected to still higher power of sight, there are presented to view organs, members, vessels, and fibres. So it is with the ideas of thought, thousands and thousands being contained in each of them, although the many ideas together, of which the thought is composed, appear only as simple. But yet in the ideas of the thought of one person there are more things contained than in the ideas of the thought of another, the

abundance of ideas contained being according to the extension into societies.

6615. The thought of angels when it descends to lower planes, appears, as just said, like a bright cloud; but the thought of the angels who are in the higher heavens, when it descends, appears like a flamy light, from which is a vibration of radiance. This bright cloud and flamy light are nothing else than the innumerable things in their thought. When these flow into the thought of the spirits who are beneath, they are there presented merely as one; the light and radiance flow into their thought, and the flame into the affection, which is of love, which affection leads the ideas and conjoins them. The bright flame and vibrating radiance, however, do not appear to them, but were seen by me that I might know that what is higher flows into what is lower, and that innumerable things are perceived as one.

6616. That so many are contained in one idea, was also made evident to me from this, that when I heard spirits speaking with me, I could perceive from the mere tone of their speech whether they were speaking from pretence or sincerity, from friendliness, or from the good of love. This may be seen by man from the countenance of another, and may also in some sort be heard from his speech; for when man sees the countenance of another to be kindly toward him, and hears his voice favoring him, he can perceive whether there be in it any pretence, or deceit, whether it be natural or accidental cheerfulness, whether modest, or friendly, or insane, and so on; which is also a proof that innumerable things are in every idea. When I have spoken with spirits on this subject, some of them were incredulous, and therefore they were taken up into a higher region, whence speaking with me they said that they saw innumerable things in every idea of my thought; and thus they believed.

6617. That innumerable things are in one idea, might also be evident to me from this, that the angels perceive in

a moment the life of a spirit and a man, by merely hearing him speak, or looking into his thought; the angels of a lower heaven can see this, and still more the angels of a higher. A certain good spirit was taken up into the first heaven, and speaking with me he said that he saw infinite things in what I was then reading in the Word, when yet I myself had only a simple thought on the subject. Afterward he was taken up into an interior heaven, and he then said that he now saw still more things, and so many that what he had seen before was comparatively gross to him. He was next taken up into a heaven still more interior, where the celestial angels are, and he then said that what he had before seen was scarce anything compared with what he now saw. While this continued, various influences flowed in, and I was affected with various things that came thence.

6618. Certain spirits boasted that they knew all things. These in the Greatest Man relate to the memory. But they were told that there are numberless things which they do not know, yea, that one idea may be filled with innumerable ideas and still appear simple; also that if their ideas were to be filled to eternity with many things every day, they could not even know all things that are but general; and that hence they might conclude how much there is which they do not know. This was also shown them, so that they acknowledged it. An angel spoke with them by changes of state, but they could not understand what he spoke; and then they were told that every change contained indefinite things, which nevertheless were not even observed by them, for besides not understanding, they were not even affected by them.

6619. That innumerable things are contained in the ideas of thought, and that those which are contained in order are from interiors, was also evident to me while I read the Lord's Prayer morning and evening. The ideas of my thought were then always opened toward heaven,

and innumerable things flowed in, so that I observed clearly that the ideas of thought from the contents of the Prayer were filled from heaven. And such things were also infused as cannot be uttered, and also could not be comprehended by me, and I was only sensible of the general resulting affection, and what is wonderful, what flowed in was varied from day to day. Hence it was given to know that in the contents of the Prayer there is more than the whole heaven is capable of comprehending; and that with man there is more in it in proportion as his thought is open toward heaven; and on the other hand, there are fewer things in it in proportion as his thought is closed; for with those whose thought is closed, nothing more appears therein than the sense of the letter, or that sense which is nearest the words.

6620. From this it may be known how infinite are the contents also in everything of the Word — for the Word descends from the Lord through heaven — although it appears to those whose ideas are closed, as a most simple thing. On this subject I once talked with spirits who denied that anything lay hid in the Word; and I said that there were infinite and ineffable things therein, which cannot be perceived by those whose ideas are closed and who admit nothing but the literal sense, which they interpret in favor of their own principles and desires, and thereby close to themselves access to what is stored within, and thus render their ideas either empty or too limited. The quality of 2
an idea of thought when it is closed and when it is opened was then shown, for this can be easily shown in the light of heaven: the closed idea appeared like a black point, in which nothing was visible; but the opened idea appeared as a light, in which there was something as of flame, to which everything looked. The flame represented the Lord, and what looked to Him represented heaven; and it was said that in every idea which is from the Lord, there is an image of the whole heaven, because it is from Him Who is heaven.

6621. The thoughts of those who in the life of the body have studied only the art of criticism when they have read the Word, being little concerned about the sense, were represented as lines closed and not opened, and as a texture so formed. Some spirits of this kind have been with me, and then all which was thought and written became confused, the thought being kept as it were in prison, for it was fixed only upon expressions, withdrawing the mind from the sense, so that they greatly fatigued me; and yet they believed themselves wiser than others.

6622. I have spoken with spirits concerning influx into the ideas of thought, that men cannot believe that such innumerable things are contained therein; for they conceive thought to be merely simple and single; thus they judge from the exterior sensual. The spirits with whom I then spoke were in the opinion that there was nothing in ideas, having impressed this upon themselves in the life of the body. But that they might comprehend that they perceived innumerable things as one, it was given to say, that the motions of myriads of moving fibres concur in one action, and that also at the same time all things in the body move and adapt themselves for that action, both in general and in particular; and yet that little action appears simple and single, as if nothing of the sort were in it. In like manner innumerable things concur together to form one expression of the voice, as the foldings of the lips and of all the muscles and fibres thereof; also the movements of the tongue, throat, larynx, windpipe, lungs, and diaphragm, with all the muscles thereof in general and in particular. Now since man perceives one expression therefrom, as merely a simple sound which has nothing in it, it may be evident how gross is the perception derived from the senses. What then must be the perception from the senses concerning the ideas of thought which are in a purer world, and thus more remote from sense?

6623. As things so innumerable are in the ideas of

thought, the angels can know merely from a single word which proceeds from the thought, the quality of the spirit or of the man. This also has been confirmed by experience. When the word "truth" was but uttered, as was done by several spirits successively, it was at once heard whether there was in it what was hard, harsh, soft, childlike, tender, innocent, full, empty, or false; also whether it was pretended, closed, or open, and in what degree; in a word, the very quality of the idea was heard, and this only in what was general. What then must be the case in the particulars which the angels perceive?

6624. Because man thinks from what is of the senses, such things are obscure to him, even so obscure that he does not know what an idea is, and especially that thought is distinguished into ideas, as speech is into words; for thought appears to him continuous, and not discrete, when yet the ideas of thought are the words of spirits, and ideas of more interior thought are the words of angels. Ideas, as they are the expressions of speech, are also sonorous among spirits and angels; hence the tacit thought of man is audible to spirits and angels, when it so pleases the Lord. How perfect the ideas of thought are in comparison with the words of speech, may be evident from this, that a man can think more things within a minute than he can utter or write in an hour. It may also be evident from speech with spirits and angels, for then in a moment I have filled a general subject with particulars, with affection adjoined, whence the angels and spirits distinctly apprehended all things, and many more, which appeared about the subject as a cloud.

6625. From this may now be evident the quality of the ideas of those who live ill, and thence think ill — namely, that therein are hatred, revenge, envy, deceit, adultery, haughtiness, outward decorum simulating honor, chastity for the sake of appearance, friendships for the sake of honor and gain, and yet no friendship; besides filth and

defilements unmentionable. And moreover there are certain doctrines of faith which favor desires, and where this is not so, unbelief, and also ridicule of faith. These and the like are in the ideas of those who live ill, and thence think ill. This being so, it must be that when such come into the other life, they are separated and removed far from heaven, where such things excite horror.

6626. I will relate what is wonderful: the Lord, Who alone is Man, from Whom angels, spirits, and the inhabitants of earth are called men — He by flowing into heaven causes the whole heaven to represent and constitute one man, and by influx through heaven and from Himself immediately into the individuals there, causes each one to appear as man, the angels in a more beautiful and splendid form than can be described; and the like by flowing into the spirit of man. Yea, with an angel, spirit, and man who lives in charity toward the neighbor and in love to the Lord, the smallest thoughts have the form of man, because that charity and that love are from the Lord, and whatever is from the Lord has the form of man; and they also constitute man. But on the other hand in hell, because they who are there are in things contrary to charity and heavenly love, in their own light they appear indeed as men, but in the light of heaven as dreadful monsters, in some of whom scarce anything of the human form is recognized. The reason is that the Lord's influx through heaven is not received, but is rejected, or extinguished, or perverted, whence they have such appearance. So in the smallest things of their thoughts or ideas, they are such forms, for such as one is in the whole, such he is in part, they being analogous and homogeneous. That form in which they appear is also the form of the hell in which they are; for every hell has its form, which in the light of heaven is a monster, and those who appear thence can be told by their form from what hell they are. They have appeared to me at the gates which opened into the world of spirits, and

they were seen as monsters, with much variety. That the gates of hell open into the world of spirits, may be seen above (n. 5852).

END OF THE BOOK OF GENESIS.

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